

**moving
closer
to
the
rural
poor**

shared
experiences
of the
mobile
orientation
and
training
team



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Community Health Cell

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359, "Srinivasa Nilaya"

Jakkasandra 1st Main,

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Ph : 2553 15 18 / 2552 5372

e-mail : chc@sochara.org



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MOBILE ORIENTATION & TRAINING TEAM

INDIAN SOCIAL INSTITUTE

LODI ROAD, NEW DELHI 110 003

lalit printers 3-6-100 west marredpally secunderabad-500 026
july 1979

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contents

introduction		2
an experience of a mobile training team in rural India	h volken sj	5
getting agriculture going	julian gonsalves	31
community health care and human development	sara kaithathara mms	59
conclusion		75
annexures		81

introduction

Two years have passed since MOTT, the Mobile Orientation and Training Team of the Indian Social Institute, New Delhi, went into action. Those of us who made up this team would like to share the experiences we have gained in the course of these two years.

MOTT was born out of a desire to be of help to voluntary organizations concerned about the rural poor, by bringing training opportunities to the place of their involvement. We hoped this would also offer them a possibility of undertaking a systematic self-evaluation and of finding alternatives in their search for more relevance.

Our conviction, that a team composed of individuals with complementary knowledge, skills and experience is better able to communicate effectively, was confirmed when we moved into the field. This complementarity enabled our team to look at all the sectors of rural life simultaneously and to do so from the perspective of the poor and oppressed. The freedom we had to stay in any area as long as required proved to be another significant advantage. All of us had been living earlier for long periods in rural areas and so we could even enjoy the constant travelling across the country-side and the camping in some very isolated villages.

This book is also a response to the wishes of some of our friends who wanted to get more information on MOTT's special way of operation. We have divided its contents into three parts, each written by one of us. They reflect the special role each had in the team. The first part gives information on MOTT : its composition, objectives, methods, types of activities. Some insights of special significance, gained by us through our wide contacts with village people, are included in it. The second part deals with experiences of a young specialist in agriculture and communication, searching for more appropriate methods of meeting the needs of the rural poor. Many references are made in this part to grass-root training programmes for 'village animators'. The third part is focussed on Community Health. It explains original ways of training mostly illiterate women as basic health workers, and of setting up an effective basic health care system in rural areas.

Our two-year experiment has been made possible through the financial support by OXFAM. We express our gratitude to the organisation, especially to Mr Srikant, Field Director, OXFAM, for the confidence he always manifested towards MOTT. Thanks are due too, to the Medical Mission sisters for the services of of Sr Sara. Special thanks are also due to Tara for editing the manuscripts and to PM Isaac who designed this book for us.

an experience of a training team in rural india

h volken sj

introduction

Paradoxically, planned rural development has resulted in a 120% increase of food production and in a marked increase of rural poverty. All these years the development trend has been in the direction of increased inequalities. **To revert this trend is the greatest challenge facing the nation.** Development with justice implies the liberation of the poor and oppressed. On the level of development thinking a consensus has been growing, that this needs to be understood in terms of liberation of the rural poor from a pattern of non-participation, enforced upon them by the society at large. It is obvious that the rural poor themselves have to play a crucial role in the achievement of this ideal of social justice. In order to do this they need to acquire organisational strength as the factory wor-

workers did at the time of the early industrial revolution. The need for it is today stressed by the social scientists as well as by some of the outstanding national leaders in the country. At the same time it is widely recognised that, without reaching a higher level of social and historic consciousness, the rural poor will not be able to organise themselves for achieving freedom from hunger, illiteracy, ill-health and exploitation. People's education and people's organisation have to grow together. The real problem, however, is in making this social ideal operational at the level where such a social change has to take place first.

Also among non-governmental organisations involved in rural development, an awareness has been growing that development projects by themselves will not solve the problems of poverty and social justice. The structural issues of development are today seen with greater clarity. But with these organisations too, the gap between ideal and practice remains wide. To shift the emphasis from a predominantly managing role in development to a new role of facilitating educational and organisational processes proves to be an arduous task. As organisations grew, they tended to centralise decision making power and to lose effective communication from 'down-up' even within the organisation itself. But these precisely are the characteristics of society at large. These contain the forces which the emergence of participatory structures open to the 'voiceless' weaker sections of society.

Despite the above mentioned weakness affecting the organisational nature of voluntary organisations, we believe it is possible for them to become more relevant to the emancipation of the rural poor. Small groups of development workers who have opted to come closer to the rural poor, live among them, and seek to be replaced by emerging local leadership, show here a way. The rich potential of many voluntary organisations in terms of motivated and competent workers should no longer be wasted on implementing objectives which hold no real hope for the rural poor. It is this convention which has motivated

some of us to set up a Mobile Orientation and Training Team, whose endeavour it would be to assist voluntary organisations in finding new ways of promoting people's development. When we decided to commit ourselves to this task for two years on an experimental basis — we knew well enough that it would not be easy. But then, we believe that nothing easy is worthwhile undertaking.

the members of the mobile orientation and training team

It is not by accident that the four of us met in Delhi in May 1977, having similar aspirations of bringing training services to the grass-roots and of assisting voluntary organisations in a search for more relevance for the liberation of the rural poor. We had known each other for years and had worked together in various places at different times. We proposed our scheme to the Director of the Indian Social Institute, of which two of us were members. MOTT was established and launched as a new venture of the ISI. The strength of our newly constituted team was a common dream and a good deal of complementarity in terms of skills and past experiences as the list below shows.

Julian Gonsalves : He is a graduate in agricultural science with specialisation in extension. In addition he has a Masters degree in communication from the Michigan University, USA. He has gained much experience during a three-year involvement in an extensive rural development programme in a taluk near Bangalore. His special interest is in developing a methodology of agricultural development adapted to the

situation of tribals and other poor farmers. Much of his time goes into creating teaching material and audio-visual aids in tune with the requirements of these groups.

Sara Kaithathara : She is a trained nurse and mid-wife holding diplomas in both Public Health and Health Education. She had initiated an early community health programme on the outskirts of Delhi in the year 1968. Since then she has trained basic health workers in several parts of the country, both in rural and urban settings. Sr Sara has a special ability to communicate effectively with illiterate women, to bring forth their creativity and to help them get organised for action.

H Volken : He is a sociologist with special interest in development studies. He founded the ISI Training Centre in Bangalore and was its Director for thirteen years. This has brought him in close contact with many groups and organisations from India and other South-East Asian countries involved in rural development. His work and writings are centered on helping such groups and organisations with socio-political analysis for the sake of effective self-evaluation. H Volken was the team leader for MOTT.

Tara Gonsalves : As the young wife of Julian she shared the life of our team. Julian and Tara jointly produced a series of colour filmstrips with narration scripts.

aims and objectives of mott

The basic aim of MOTT was to assist groups and voluntary organisations committed to the rural poor with orientation, training and follow-up programmes, in response to their search for greater relevance in the Indian situation.

The specific objectives MOTT formulated for itself were :

- (a) Help groups and organisations engaged in rural development find a more people - centered approach. This implies emphasis on processes that enable the rural poor emerge from their helplessness to face responsibly their situation and to gain growing organisational strength.
- (b) Offer these two target groups orientation for initial self-evaluation. This should include basic value-clarification, conscious choice of an overall development concept, basic social analysis of the society within which they function, re-formulation of short and long-term objectives in view of promoting more liberating development.
- (c) Give initial assistance to implementing key-decisions and putting new strategies into action with training services required for the purpose. According to local needs training will be given at different levels in specific fields. Priority is to be placed on training and follow-up programmes for cadres from among the people : village animators, basic health workers, etc.
- (d) Demonstrate at grass-root level the soundness and feasibility of an approach to rural development which relies on the capacity and potential of the rural poor and on the development of local resources. Through such a concrete action programme MOTT has to gain credibility among the people and the promoters of their development.
- (e) Utilise the special competence of some of the MOTT members to create more locally based teaching material, attempting to get ideas, images and symbols from the people themselves.
- (f) Spot out creative and motivated young men and women who are, or can get qualified for continuing the follow-up work initiated by MOTT. They should be given special responsibilities in overall programmes for agricultural

development, community health, income-generating schemes and non-formal education. Their main task will be to provide guidance and coordination to local trained cadres.

- (g) Encourage the creation of people's development committees, of organisations for women and youth, and their coordination on a regional basis.
- (h) MOTT will travel widely in each area in order to learn the people, their problems, their resources and the nature and functioning of government development schemes in the area.

moving into the field

We had anticipated that on entering the field of action we would be able to follow a common pattern of collaboration with each of the organisations that would invite us to their region of operation. First, we would help them in carrying out a systematic self-evaluation that should lead to re-orientation and planning for the future. Second, we would execute training programmes for workers of the organisation and for local cadres in accord with decisions taken during the evaluation exercise. Third, we would return to the area for continued training and follow-up. In reality however, we could follow this pattern only with some of the organisations we worked with. We had to be more flexible to meet them at the level of their felt needs. Some requested us to help them with evaluation only. In response to such a request MOTT spent a month in the district of Ranchi and carried out an evaluation of the development activities of Vikas Matri operating in ten clusters of predominantly tribal villages. Others wanted training only. MOTT conducted several field-training programmes for village animators and

primary health workers of the Coolila Sangham of Cuddapah, a landless labourer's organisation having over 20,000 members. On special demand, we organised two one-month training courses for full-time development workers: one in Mangalagiri, near Vijayawada, for participants of twelve organisations operating in different parts of the country; another in Delhi on behalf of Caritas India. We had set up our base in Secunderabad because it was from Andhra that MOTT got the first invitation. In fact most of the time during the first year we were in Andhra. We were attracted by a plan of setting up the "Andhra Pradesh Social Service Society" that was to have a regional mobile training team like MOTT. In the course of one year this mobile team grew in strength and MOTT could gradually phase out. It now has a competent staff and extends its promotional and training activities over many districts of Andhra, concentrating its energies at the moment on an extensive Adult Education programme and on training rural leadership, particularly among youth. We derived much satisfaction from our experience in Orissa where we worked mainly with two groups: the Social Action Organisation of Berhampur diocese and Gram Vikas, an independent youth group involved with thirty tribal villages. Finally MOTT had repeated contacts with Jagruk Kisan, another youth-group, constituted of tribals who work among their people as agricultural extension guides in the Raigarh district of Madhya Pradesh.

orientation and self-evaluation seminars

The first invitation came to MOTT through a consultation meeting held in Vijayawada in March 1977. It had been convened for the purpose of setting up a coordination committee

for the developmental activities of ten dioceses of Andhra. I had come from Delhi to give an orientation talk to the 60 participants of this consultation from different parts of Andhra. It was during this meeting that I perceived more clearly what a critical self-evaluation exercise can achieve; how it can open up new vistas and help organisations plan strategies for achieving a qualitative change in their development work. During the first day of this convention it came to be understood that the main challenge was not just a matter of achieving better coordination among the different constituencies, but of setting the 'rails' of development work in a new direction. The past approach in which project-holders were prominent and in which people often were reduced to mere beneficiaries had to be given up.

Development was defined as: (a) a process of self-awareness by which a community raises itself to a more human and responsible way of life, (b) a process of liberation that changes those social structures that oppress the poor.

This understanding implies an **emphasis on non-formal education** in the context of issues of life people have to face. Orientation courses and training programmes will have to be conducted for all those who are engaged in people's development in the various regions of Andhra. A team of competent persons will be recruited to move from region to region to take up this task. **A request was made to the Indian Social Institute to come to Andhra with a team of trainers to initiate this extensive orientation programme.**

This brought MOTT from Delhi to Andhra. It took one year for the local team of the Andhra Pradesh Social Service Society to be fully constituted and to reach the present level of intense activity. In the meantime MOTT had to play a major role in conducting about a dozen Orientation Seminars. As these also were the first programmes of MOTT in Orissa and Madhya Pradesh, I will now give some more information on this initial conscientisation exercises.

methodology for seminars

It was our constant endeavour to create an inspiring atmosphere at the start of each Orientation and self-evaluation seminar. To achieve this, copies of Mahatma Gandhi's 'Vision of the New India', or of Jayaprakash Narayan's "India of my dreams" or of some other prophetic visionary, were distributed among the participants. Further, 'Panchashila of Community Development' by M Bogaert * would provide a simple but effective frame for reflection to the participants on: People's Organisation, People's Power, and People's Action.

These orientation seminars had to pass through two stages. The first was a sort of consciousness raising process. On the basis of value-clarification and analysis of society, past performance was to be evaluated in workshops. Options were to be taken regarding an approach to development more relevant to the aspirations and the real needs of the rural poor. The second was more 'practical' in the sense that at this stage new possibilities were investigated in the field of agriculture, self-employment, health, etc. The considerable practical experience in MOTT helped much in bringing high ideals down to earth. Very helpful were also the filmstrips created by Julian and Tara. With these the participants 'saw' what in reality could change in the lives of the people once they were enabled to act on new knowledge, (for example knowledge of modern dry-farming techniques, or of preventing blindness).

In the course of these seminars the participants also got acquainted with some of the more outstanding rural development programmes in the country. For the purpose of continuous self-study, addresses of the best documentation centres and references to some valuable monthly publications were given. Much information was centred on 'where to get what' in terms of information, technical services and training facilities. Non-formal education was a theme recurring constantly in a variety of contexts.

One special technique I have used for a number of years 'coloured' in many ways the proceedings of these orientation sessions. It invites participants, time and again, to reflect on 'non-intended negative effects' in development work. This helps to become aware of the fact that individuals and organisations imbued with idealism and good intentions, still can do damage to communities and classes of the people they intend to help. Guided and stimulated by this tool of critical reflection workshops can pinpoint facts and causes of many 'non-intended negative effects' of past development activities. This usually intensifies a desire for carrying out a systematic self-evaluation. This in turn brings to light the actual 'social function' of the organisation as well as of an individual development worker. Gradually everything is seen in new light, even the commonly assumed 'nonpolitical character' of development agencies. This method of initiating critical self-evaluation has proved effective in waking up many from a slumber of self-complacency; this perhaps explains why some 'higher-ups' instinctively try to keep away from it.

Looking back on MOTT's two year experience of working with quite a number of groups and voluntary organisations it is evident that the orientation and self-evaluation seminars made decisive impact on the effectiveness of later training and follow-up programmes. They lasted from 4 to 7 days and had 30-60 participants. Through them new perception of alternatives, motivation and change of attitudes were generated. This happened especially with such groups and organisations in which dissatisfaction with past performance and a search for new possibilities were more intense. The effects were least where those invested with more decision-making power were less open, and took but little interest in listening to 'outsiders' and in participating in workshops. The seriousness with which the local organiser would prepare these meetings was another factor that would affect much the outcome of these sessions of common reflection. Lastly, where the persons mainly responsible for the implementation of decisions taken at the

orientation meeting were imbued with a sense of urgency and a spirit of daring, there much got achieved during the months to follow.

gaining credibility

New ideas are not easily accepted unless their feasibility has been demonstrated. Time and again we experienced this in the early days of our work in Andhra Pradesh. Some would say "What we need is money for the many projects we have planned, training can come later". Often there was a perception gap between those who worked with people and the administrators. The main message of MOTT was that in every human being there is a great treasure of God-given potential, of capacities and capabilities; that among the rural poor these were largely in a dormant state and needed awakening and nurturing. Respect and infinite trust was needed to enable the "Blossoms in the Dust" to raise their heads to the sunshine of a truly human existence.

At times it was surprising to find so much scepticism among individuals who claimed to know their people: What you talk about is all nice, but you should know the people with whom we work. They have no desire to change. How can leaders be trained among illiterates? How can people drowned in debts save and contribute towards betterment programmes? Who will give loans to people who cannot offer any security? When it takes doctors and nurses years of study and training, how can uneducated village women learn anything substantial within a few months? How can people who do not trust their own get organised? What convincing answers could we give to such questions and reveal the flimsiness of the implied assumptions? Individuals can spend years in the rural area without

really coming close to the rural poor, except physically. This confirms the truth that communication is not just telling people what to do, but a way of relating to others with a deep sense of respect; or as somebody said, genuine communication is fundamentally a style of life.

communicating without speaking

In some places our team has been more successful in communicating with village people whose language we did not know than with the educated who had a command over English ! This fact alone might motivate readers to go through this book to the end. How could this team have long dialogues with large groups of villagers and village leaders? How could they (the members) conduct many training programmes with rural youth and mostly illiterate women? Legitimate questions like these may arise in the minds of our readers.

A lot of arduous work went into the preparation of our people's training programmes. Wherever we went we would spot a person of the locality who knew either English or Hindi. **This person would be the main communicator and often become a good trainer.** Much time would be spent with him, or her to prepare each session and to clarify its subject matter. It was surprising to see how quickly some of these would grow in this new role of a trainer. 'Learning by doing' had enabled them to develop an original method of initiating effective learning processes among mostly illiterate participants. Such new teachers became a permanent asset to the community. They would continue to work as volunteers in the true sense of the word, within a wider frame of community health, of agricultural development and adult education. As the training programmes for categories of people we worked with needed 'spacing out' over a period of time, they offered a unique opportunity for upgrading our local co-trainers.

the impossible is possible

In Bhimanapally, a village in the Nalgonda district, a people's Health Insurance Scheme is functioning effectively. About 400 families from three villages and a Lambadi settlement benefit from this popular scheme. Only a year ago everybody was telling us that this would not work. The local Yuva Sangham we had contacted was very sceptical when we put before them the advantages and the feasibility of such a scheme. Being young they were open enough to invite our health specialist for a second, and later for a third and fourth visit. More definite was the opinion of a person working in a development organisation: "A Health Insurance Scheme will not work in a rural area". The actual story of the 'birth' and rapid development of this people's scheme is quite fascinating. In the course of one single year a series of significant events took place affecting in many ways the life of the people. An effective base was created for collaboration of people from two villages, including a tribal settlement. Various links were established with the health department. People themselves began to take full control of the scheme, constituting the General Body which makes policy decisions.

All this is the result of a fairly rapid evolution. The staff of the health centre and the members of the Yuva Sangham met for a second time with Sr. Sara of MOTT. Details were clarified and a provisional policy-statement of the Health Insurance Scheme was formulated. Copies of this were distributed among the people. Those who wished to join had to sign and return them. Each family was to pay a monthly contribution of Rs. 2/-. The members would be entitled to free medical services and treatment not exceeding Rs. 100/- per year. Some advanced diseases, requiring costly treatment, were to be excluded from

the scheme to make it workable at a low cost. At this stage over 100 families returned the signed papers. The project was inaugurated.

After six months the leaders were called to a meeting to make suggestions for changes and improvements in the provisional policy of the scheme. Few amendments were made. Finally, with the help of a MOTT-team member, the policy statement was finalised and printed as a booklet for which the member family pays 75 paise. This, apart from the policy-statement, had pages for the family health recording (diagnosis and treatment received) and for the entry of monthly contributions

Six months later the first General Body Meeting took place. By then 400 families had joined this popular Health Insurance Scheme. Over 300 individuals participated in the meeting. The annual report was read. Some wanted to know how it had been possible to give treatment to 7525 'patients' at a low cost of Rs. 6658 only. It was explained how early treatment had made this possible, together with health education and prevention of diseases. The members present also learned that women who had been given ante-natal and post-natal care were now proud mothers of healthy babies. To confirm this some women raised up their babies for all to see. Two families, who had not been in need of medical treatment during the whole year, were awarded prizes. This helped the members understand that preservation of health was the greatest benefit they obtain from their Health Insurance Scheme. The General Body was pleased with its working and did not want anything changed.

support from the health department

This scheme could not have developed so successfully without the support of the Health Department. When the deputy district medical officer of Nalgonda was informed about the original initiative of Bhimanpally he brought with him a medical team

to carry out an initial health survey of the total population. Among others signs of nutritional blindness were detected in about 100 children. Arrangements were made for regular supply of tablets to counteract the disastrous effects of fluoride-content in the water on the health of the people. The malaria control officer was commissioned to take blood smears and to continue doing so at regular intervals. The doctor of the Primary Health Centre was requested by the deputy health officer to regularly assist the Health Insurance Scheme with diagnosis and treatment of difficult cases.

illiterate can be leaders

After the terrible cyclone had hit the east coast of Andhra on 19-11-1977, we all moved into the Divi Taluk of the Krishna district devastated by a high tidal wave. In two of the villages in which we lived and worked no house or hut was left standing and more than half the population had perished in the cruel waves. MOTT could give direction to a massive desalination programme supported by the Divi Seema Social Service Society (DSSSS). This and two other programmes in which MOTT got involved covered a total of 7000 acres. We also assisted DSSSS with training for their extension workers.

What merits pointing out is the operational system of a large programme that brought 1,500 women from Mandapakala and surrounding hamlets together for self-help activities. It worked as a three tier system. At the top were six village women. Stage by stage these were guided in learning the instructions they were to communicate to the second level leadership of 24 other women. These in turn, would head groups of about 60 women in apprenticeship and execution of productive work.

Only two women of the first and second level leadership were educated, all the others were illiterate. It was amazing to witness how these illiterate village women, with ease, freed themselves from a life encapsuled in fixed patterns of submissive behaviour. Having learned to be creative with their hands, they could teach new skills to other women. Acquiring new knowledge about health, child-care and home-making, they could pass it on to others. They began to exercise roles of leadership never known to them before. A consciousness of power that women can have in rural society grew in them. They even organised an effective protest meeting against the district Excise Office that was issuing licences to liquor sellers. It was our constant policy to propagate the message of 'multiply yourself a hundred-fold' through a three tier system of graded leadership. In Berhampur, Orissa, we conducted a seven-day orientation session for sisters working in rural dispensaries. Much of the discussion was focussed on the difference between a **rural dispensary** and a **rural health centre**. Two maps depicted the contrast of their effectiveness in meeting the health needs of a cluster of thirty villages. "What counts in the first instance is what you do, and your services remain very limited. In the second the support you give to the basic health workers, spread out over these villages, is of greater significance and makes health care available to the whole population". To date a basic health care system is operating in the area. At the base are 55 primary health workers trained in stages by Sr. Sara. In the middle are the 10 rural health centres and its staff. At the top is a health coordinator, keeping the whole system going and growing, taking care also of smooth integration with the government primary health care programme.

In such a three-tier system the terms 'low' and 'high' are meaningless. In many ways the leadership at the base is the most important and the most decisive for the success of the whole enterprise. At this level community motivation, people's education and participation is generated. Without a constant

feed-back to the second and third level, the whole system remains ineffective. This indeed happens often when the mutual relationships are not guided and inspired by an ideal of team collaboration. At times it happens that the whole system grows too big with the result that those at the top lose contact with the base. In such situations the chief animator turns into a mere manager.

let the voiceless speak

The rural poor are 'voiceless' not because they have nothing to say, but because nobody cares to listen to them. More fundamentally they constitute the silent majority because they have no 'say' in the decision-making structures of society. In this perspective it is legitimate to say that **development begins with listening to the people**. To accept this in actual practice is not easy, even for voluntary agencies in development.

One exercise we had in training courses for full-timers of organisations involved in rural development was to analyse the structures and operational style of their organisation. Though there has been much improvement in many of these in terms of human relations, some of the participants felt it was wiser for them to do one's job without saying too much. The 'doing one's job' philosophy develops easily in organisations that have an excessively technological approach with ready-made masterplans. To execute these, competence and technical efficiency are a must. With this approach, frequently the human dimension of development gets neglected, and even ignored. The full-timers of such organisations work under pressure of achieving targets. In these circumstances it is indeed difficult to develop a sensitivity for people, for their feelings, for their ways of life, and for what they really want. At times we found it hard to put across the message that in development **the process** by which decisions are taken and implemented is more important than the achievement of material objectives by itself. A statement like: "It is your

job to get people to listen to each other, and to listen yourself to the people", was for many too much in contrast with their official job-description.

We found the ideal of 'listening to people' well put into practice in Vikas Maitri, an organisation operating among the tribals of Chota-Nagpur. This is a unique organisation in the sense that in it, tribals work among tribals. The top executive is constituted exclusively by professionally trained and committed tribals, possessing great sensitivity for the ways of life of their people. The 40 animators, placed in ten clusters of predominantly tribal villages, are all educated tribal youth. Trained in agriculture, they undergo another two years in-service training after joining the organisation. We were struck by the **quality of communication** we observed between the mostly illiterate people on the one side, the animators and those with responsibility at the top-level on the other. When we returned from a three-week observation tour, we understood what the executive director meant when telling us: "We tribals have our own contribution to make to development in India". This experience also brought vividly home to us the importance of leadership in development from among the people.

wisdom of the rural poor

In many ways, in the course of the past two years, illiterate rural people have been our teachers. As a result of our wide contact with them, we have come to appreciate more deeply their wisdom. This has lead us to emphasise more, the need of first understanding people as they are before rushing into all sorts of development activities. We too believe that ignorance is one of the factors causing their poverty and helplessness, that they need to acquire new knowledge, more constructive attitudes and better practices. But the question is: how are these changes to come about? **I believe firmly**

that the entry point lies where people are at their best. What is positive and of value in their ways of life is to be discovered first, if people are to be helped to become aware of new possibilities for bettering their lives. We need, therefore, to enter with empathy into the 'limit-situation' in which these people are caught. If we succeed we will find the explanations they give, of their way of life and of their economic practices, often very admirable.

We had travelled through remote hill-tracks in Orissa habited by tribals. As we had announced our coming, about hundred men from seven villages had gathered to meet us. We first watched the tribal dances performed by the local youth, then we met for a long, all-night session with the men. At one moment we asked them through our interpreter: "Why don't you give your children milk from your cows? They would grow healthy and strong. You surely love your children". After a moment of silence an old man raised his voice and replied: "We do love our children, but the cows also love their children. So why should we take away the milk from them?" For their situation in which cows yield but a small quantity of milk this reply commanded respect.

During a follow-up visit we came upon a Harijan village near the sea coast of Orissa. Two participants of an earlier orientation seminar had encouraged the people to set up a village development committee. We were led to the village meeting-ground surrounded by tall shade-giving trees. In the course of the evening the issue of education of children came up. One of us, keen to know what the people thought about education, asked the question: "Do you think your sons will remain in the village and help you after they have gone to school for many years?". Again it was an elderly man who replied: "Why do you ask this question, Bhagwan (God) alone knows! Did your father ask this question when he sent you to school?".

It had been announced in a village that land would be distributed to the landless. I asked a man belonging to a scheduled caste, who had no land, whether he had made an application to the tasildar. He had not; but had this reason for not having done so: "Twice in the past such promises had been made. Twice I made an application and paid Rs. 7/- each time. It's no use. They (caste-people and officials) give most of it to their own people."

awakening of people

Though life has taught people struggling for mere survival many lessons, they nevertheless live in a state of submerged consciousness. Their life has been an adaptation to the environment. In tribal society this resulted in a very harmonious social life in tune with nature. But even tribals are today caught up in the current of new forces very different from those of nature with which they could make peace. Without a critical understanding of what is happening in society and why, the poor and oppressed cannot become the main agents of their social liberation.

Often we were surprised to see that the rural poor are not even aware of the resources they have. We have been impressed, on the other hand, by the ability people acquire to tap these resources when committed and trained volunteers join them. Just the introduction of double cropping can help people free themselves from regular periods of starvation. Our agriculturist, an explorer by temperament, has been able to concretely point out the many possibilities people had in each place we went, to develop their local resources. Village ponds could provide abundant protein rich food of fish; extensive orchard of fruit trees could be developed on a

cooperative basis; existing trees if multiplied could feed herds of goats in many villages. He tried to convince those working with the landless to utilise useless land for extensive cultivation of sisal; from these, both the fibres and the marketable juice can be extracted. In collaboration with the Khadi and Village Industries Commission, industries for rope and carpet-making can be developed. Improved yet simple machinery fit to serve a large group of landless is available with a 50% grant.

There is a great need for feeding into the rural area constant new information that will make the rural poor aware of new, more effective ways of improving their economy. We spent some time with Gram Vikas, a group of young committed people, who have been able to bring new life into 30 tribal villages within one year. They have built up many links between the people and the outside sources for supply of credit, inputs and schemes especially devised for the development of tribals. In Orissa many such schemes are available to the tribals and the scheduled castes through the Small Farmers Development Agency (SFDA) and other agencies. Left to themselves the people simply cannot reach the sources of such schemes, though they are devised for them.

establish links

We do not share a simplistic belief that by mere integration of the poor into society as it is, the problems of poverty can be solved. Yet we do emphasise the need of the rural poor to gain access to the many existing government resources. This is a matter of fundamental rights. We have been happy to observe that as a result of our orientation programmes with voluntary organisations, many have moved out from their isolation. A rich network of relationships has been built up by several of them with government departments, credit institutions, and agencies like the SFDA.

With the aim of contributing to the removal of obstacles barring access of the rural poor to outside resources, MOTT had made

it its policy to establish contacts with the Block Development Officers, medical officers, personnel of the engineering department, etc. Through these contacts we learned details of schemes meant for those at the bottom of society largely remaining on paper only. The reason given for this failure in implementation was mostly lack of cooperation of the people. The same officials frequently expressed the view that voluntary agencies could do much to bridge the gap between them, their development programmes and the people. It has been our experience that many individual officials have as much concern for the poor and sense of justice as staff-members of voluntary organisations.

For the sake of the people, voluntary organisations must also establish relationships with higher institutions for rural development and various **research centres**. Today serious efforts are being made in the development of socially appropriate technology and of techniques for increasing the production of poor dry lands. Who will take the results of this significant research to the people who need them most? Often we have challenged the participants of orientation and self-evaluation sessions with this question.

In such established relations there is scope for a mutual give and take. Those involved in research of the type mentioned often are keen to learn from those working at the grass-roots. In several instances we have been able to bring some of them to places where the pilot projects, promoted by MOTT, were in progress. In turn, Julian, our agricultural specialist could make some contribution to programmes conducted in their centres. He helped Krishi Vigyan Kendra of the ICAR at the Dryland Project, Hyderabad with a contribution in the field of communications. He also contributed to a training programme of the ICAR/KVK at Kasturbagram, Indore, focussed on bio dynamic (non-chemical) method of growing vegetables and on bio-fertiliser techniques for rice.

structural change

One of the objectives MOTT had set itself was to make groups and voluntary organisations, involved with the rural poor, more conscious of the need for structural change in development. To some of our friends this seemed very unrealistic. Did not extensive studies prove that voluntary organisations cannot make any impact on the structural reality of society? Why waste time on them at the moment when in many parts of the country the resentments of the scheduled castes and tribals have reached boiling point? Organisation of the masses is the need of the hour.

I myself do not take these objections lightly. Yet I believe there is a great potential within voluntary agencies that can be set free for action that can contribute towards structural change and establishment of social justice. In addition we cannot get away from the economic, social, cultural and political 'realities' which leave those at the bottom of rural society in a very weak position. Whilst in some parts of the country these have reached a higher level of consciousness, there are many more who are still in the grip of fear, of diffidence, their minds pre-occupied with how to feed their children the next day. We have worked in places where 90% of the children suffer from malnutrition and many had lost their eye-sight by the sheer ignorance of their parents. While we must not lose sight of the ultimate goal of structural change and 'total revolution', we also must be able to promote structural change at the micro-level that offers the poor and oppressed an opportunity to be conscious actors in the process.

We tried to help voluntary agencies and smaller independent groups to explore types of structural changes which can be brought about even in the context of small self-help programmes of the people.

In a cluster of 30 tribal villages many had their fruit-trees mortgaged to money-lenders. Years ago they had taken small loans for purposes of subsistence or for getting their sons or daughters married. A widow had mortgaged two trees for a loan of Rs 20/- twelve years ago. Others had lost the rights to the fruits of ten and more trees. Instead of paying interest the tribals had to bring the fruits of their trees to the door-steps of the money-lender. A group of committed young volunteers had come to stay with these people one year ago. Being very realistic in their approach with people they were able to assist them through a process of awakening, learning planning and acting, which enabled them to free themselves from this cruel bondage. An induced process of conscientisation helped them discover with awe that they had paid, all these years, interest in kind to the tune of 100-300% ! They learned that there are laws which make money-lending of this type illegal. With the support of the voluntary team the people succeeded in getting back their rights to the fruit-trees. We were shown a bundle of stamped papers which had been retrieved from the money-lenders. Through this action the people brought about a small change in the structure of ownership, of very great significance to them. This action also made a small dent into the local power structure and helped the people realise better the need to build up their organisational strength.

Every success in gaining lasting access to credit-institutions, technical services, etc. has also structural implications. In a country where the **poorest are forced to pay the highest interest rates** and in the process get a chain around their neck, gaining access to fair credit is not a small matter. There is meaning in getting institutions (structures) of credit to function more justly. Access to health-services is another urgent need of the rural poor. As it is amply exemplified in this book, voluntary organisations can play a decisive role in making basic health care available to the poorest. To set up an effective community health scheme with trained basic health workers is a striking example of feasible structural change. Here a structure

of health care, inaccessible to most of the rural poor, is replaced by a new one, through which the people's right to health becomes a reality.

If voluntary organisations aspire to become more relevant to the need of bringing about structural change they must promote organisational efforts of the rural poor at the local and regional level. A beginning is made with local development committies, dynamic youth sanghams, mahila mandals. At this level people begin to experience the power of united action and the obstacles in achieving its goals. This growth in awareness and capacity of united action at the village level will enable them to participate responsibly in regional organisations (of landless labourers for example).

structural change within the organisation

Another task before voluntary organisations is the selection of the right type of 'development workers'. They must be persons with a background and training that will make their involvement really liberating for the people. Though they may be working in a limited area they need to have a grasp of the main development issues in the context of the Indian situation. Our experience is that it is mainly through such enlightened and committed young people that the actual 'social role' of voluntary organisations change. Unfortunately the best suited young men and women for this task of transformation are often not given the freedom to work with people in the right way. As these have not joined just to get a job, and are not persons willing to keep quiet, they will soon quit. I have seen voluntary organisations change radically their course. This was made possible through a process of self-evaluation in which everybody was encouraged to express their views. Thus a sense of urgency was created through a common effort to understand the deeper causes of poverty and exploitation. Everyone began to realise the need for what someone has expressed so deeply: 'We must die to our class-belonging and resurrect with the victims of a class-society.'

julian gonsalves

**getting
agriculture
going**

India's efforts to increase food production reads like a success story. While the food production in 1948 was a meagre 50 million tonnes, today it is nearly 128 million tonnes. Agricultural science has made strides which most third world countries envy. The green revolution ushered in during the last decade, has received worldwide acclaim. To me, a student of agricultural sciences, this entire achievement is a fascinating story. But, to one also deeply interested in the poor, this story has many shocking facets too. It is these shocking facets which trouble me: I am told that there are more hungry people today than ever before; I discover that

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in the pockets of green revolution, the number of landless people has increased drastically; they say that in the majority of India's villages 10% own most of the land, 20% are middle range farmers and 70% form the bulk of the landless and marginal farmers; I am reminded that approximately 70% of India's cultivated land is dryland or rainfed and that the green revolution really did not have any relevance to the category of people that owned such lands. Doing some simple calculations I realise that approximately 48% of India's population consists of scheduled castes, tribes, and landless, referred to as India's poorest. I get a further jolt when I learn that all the advances of green revolution meant nothing to this chunk of India's people and that in fact it has had negative consequences. I travel along the East Coast by train and see huge stocks of grain being stored outdoors due to storage problems created by India's third consecutive bumper crop. On my return I stop in a part of South Central India where the adult members of the families eat a meal only once in two days during the Feb-May period.

past experiences - a deeper insight

I had earlier worked for three years in an extensive rural development project. This was soon after my graduation. I find it interesting to compare my experiences and insights then and now as I gain a better understanding of rural India.

I was told that Indian agriculture was plagued with problems like lack of capital, shortage of cultivable land, lack of technical expertise, poor market, an exploding population that is largely illiterate and ignorant.

Books and newspapers talk about the caste struggles and its curse on Indian society. Caste is an impediment to develop-

ment. In my first three years of field experience I never 'saw' any caste problem in the villages I visited. Well..... may be..... I remember one instance: I stopped by a wayside teashop with two of my extension workers. I noticed there were two sections but preferred to sit in the outer section because it was airier. The hotel keeper gently asked us to go inside but I preferred having my tea where I was. In exasperation the keeper told us that the section was not for people like us but for the "low caste" people. They had special cups set aside for them and they sat on the mud floor. I asked myself "Well that's what they call the caste problem but does that in any way affect agricultural development?" During my later years in MOTT that question was answered again and again.

in those earlier days, I was enthralled by modern, dazzling, time-saving devices. Mastering such new technology was a measure of success. We purchased tractors, mechanical threshers and motorised sprayers for our project. My old classmates envied me. We did not buy pesticides in kilos, we bought them in truckloads.

We dabbled in complicated concepts like cotton seed-production. We aided a cotton seed-production programme. Soon hordes of politicians, agricultural scientists and officials of the All India Radio came to see the cotton plot. All reported favourably. Three years later I discovered that all the farmers we had helped with massive loans were big farmers... I also discovered that no one grows cotton anymore in that area... Where did all our time, money and energies go?

We tried to push a programme of tractor ploughing of lands. We claimed that tractor ploughing saved labour. We advocated that three applications of chemical weedicides would reduce labour requirement from 200 to 15 manhours per acre. Labour saving devices are the answer to 'high' labour costs. We did not really care to consider that such labour saving devices were, in fact, depriving the landless classes (some 27% of

our population) of the only honest way of earning a square meal a day. Why couldn't we promote labour intensive but effective bullock drawn implements developed by the local agricultural university instead ?

We were dogheaded about borewells. We claimed that since 94% of the project cultivated area was unirrigated the only way to solve the problem was through an extensive borewell scheme. Our drilling rig could drill one well a day with the help of its competent crew. We would only need the help of two unskilled labourers for 2 days. Each well and pump would cost Rs. 22,000. It would benefit one family for life. Did we realise that using proven dry-farming technology we could invest that same amount of money and help 80 families get at least 200% increased yields over existent Ragi production levels ? Was it ethical for us to spend so much time and financial resources on one family at the cost of 79 others ? Why did we not have an open well scheme instead ? Each open well would generate 6000 man hours of employment for the unskilled landless man. We did not want to think in terms of such alternatives because TIME and EFFICIENCY mattered most to us, in those days.

In a particular rural tract, the farmers grow Ragi (Fingermillet) with intercrops of oilseeds, green jowar and some beans. Being fresh from agricultural college we branded this odd mixture of crops as most inefficient and unscientific. We advocated that the farmer replace the local Ragi variety by an improved variety. That would have been an excellent proposition had we not insisted that this should replace all 'those other plants'. How could we tolerate such an uncivilised array of crops ? Our programme failed. Now as I look back I say 'Thank God it failed'. The growing of intercrops with Ragi had been practiced for centuries together. It was not such a mess, because the rows of crops followed a certain definite pattern (for every five or six rows of Ragi there were specific rows of

oilseeds, or beans or jowar). The Ragi plant provided dry fodder for the cattle, the beans provided the main source of protein, the oil seed provided oil for cooking and the green jowar provided green fodder for cattle. From soil nutrition viewpoint all these four crops were more of companions than competitors. Farmers say that when crops are grown in such mixtures there are less chances of insect attack. Also the chances of a total crop failure are reduced. I have strong reason to believe this. I am glad we did not succeed in destroying this centuries' old practice because, given the situation and resources, it is the most foolproof, least risky and pragmatic approach to cropping in the area.

the mott experience

In the first part of this book, much has been said, besides other things, about the formation of MOTT and its objectives. This opportunity to experiment with new approaches to helping the rural poor was exciting and challenging and I accepted the offer to share the life of the team. The MOTT experience has ended up being an excellent opportunity, both in terms of helping the rural poor, and being enriched with invaluable learning experience. My attitudes, aspirations, and approaches as a result of this experience are different from what they were three years ago.

Those of us genuinely interested in the rural poor must realise that we need to make a definite choice and firm commitment to working with them. Undoubtedly the 48% of our population, consisting of scheduled castes and tribes, and landless sections, are the poorest of the poor. **One cannot afford to waste time with the others because, relatively, the others know how to tap the available resources of finances, expertise and information.** Creative solutions will need to be carefully chosen. The answers to the problems of the poor are not always readily available.

a case for a step-by-step introduction of low cost, simple, technology

In a tribal training programme in Orissa, we began our first session by asking each trainee to introduce himself and tell us something about his family and farming conditions. The oldest Saura tribal was about 35 years old. He introduced himself as a farmer owning 8 acres of land, a well and a pump. I was taken by complete surprise to hear that a Saura tribal (reputed to be very primitive and conservative) had got himself a well and a pump. He said he had obtained a bank loan. That again was unbelievable... that a Saura could fix himself a bank loan! I was thrilled and along with the trainees we clapped our hands to congratulate him. Days passed and during our training sessions I noticed this particular Saura, though hardworking, never smiled nor did he ever appear relaxed. I thought that he probably felt estranged being some 80 miles from his village. During one of the sessions he won a prize but here again I noticed that even a prize didn't produce a smile. On further enquiry I realised he had every reason to be a sad man: During the introductory session when he had told us about his land, well and pump he had only told us the better half of the story. The not-so-nice part was that the bank was going to auction his land during the coming week because he had taken a loan on it and had not made repayments. The produce he sold in the markets fetched him very poor returns. So, he was going to lose his entire 8 acres of land. This little story brings out forcefully my belief that tribals and other poor illiterates who have spent the major part of their lives raising crops in primitively simple ways, cannot all of a sudden bring themselves to cope up with heavy doses of technology. Farmers who have always been concerned with raising crops for food cannot all of a sudden think in terms of effective marketing. The 'jump' is too high and the results are disastrous.

In the introduction of modern technology there is a problem of information overload on the farmer. This sometimes results in exclusion of essential information while putting an idea into practice. We met a farmer who was given Hybrid Maize seeds by the local Gramsevak. Using these seeds, fertilisers and pesticides he harvested a 'wonderful' 10 quintals per acre crop in the first year compared to his earlier 3 quintals. He was however, not told that growing Hybrid Maize implied that he must procure special seed **each** time and that he should not use his own seed. The following year he saved some of his seed and raised a crop but this time he got a mere 1 quintal. That was the first and last time that that farmer had anything to do with modern ideas.

During my extensive tour of AP I visited an area where an agency had recommended wells as a means of alleviating the low rainfall problem in the area. A Food-for-Work project had been sanctioned for the digging of open wells. Over the months, some fifteen wells were dug, the only ones to be seen for miles around. One would therefore expect that the people would have considered themselves extremely fortunate. No, in three months' time they were claiming that their wells were not deep enough and that they need more food-for-work schemes. Soon the farmers claimed the wells were too deep and that they needed pumpsets for lifting up the water. They asked for a loan for 5 hp diesel engines. Instead of advocating the bullock drawn method of drawing water, practiced in neighbouring districts, the agency distributed 10 diesel engines. The farmers were told that the cost of the engines were repayable through annual instalments. When I toured the area in 1978 none of the ten engines were functioning because the farmers could not cope up with maintenance problems and diesel, besides being too expensive, was only available 30 miles away. If the agency had undertaken a slow, step by step approach which included an educational component this would not have happened. It is only when people learn to master their natural resources and use it well should we consider the provision of

outside assistance. If people cannot utilise their natural resources well (once they know how) they will never be able to utilise outside resources.

Tribals in parts of Eastern Madhya Pradesh collect fresh cow-dung from their cattle shed and spread it in their fields in small heaps. It remains there for months and is then burnt to ashes in the planting season ! In such a situation it would be better for us to promote a programme to teach people how to compost their manure and explain to them the use of green manuring rather than begin a programme for supply of chemical fertilisers.

MOTT has been instrumental in setting up a farmers' education programme in 30 centres in Eastern Madhya Pradesh (MP) called Jagruk Kisan programme. This programme is headed, at each centre, by tribal boys who have received a two-year training in agriculture in Ranchi and an inservice training in agriculture. The main job of these boys is to stimulate and promote low cost simple ideas through weekly classes and field programmes. Here we envisage a step by step programme, eg. we began by trying to get the farmers to begin composting their manure and leaves. We then introduced a crop improvement programme which will promote the replacement of the local seed by improved recommended seed. No fertiliser use is envisaged ; Practices like post harvest ploughing, timely and frequent weeding and inter-cropping are stressed.

In Eastern Madhya Pradesh, like in some other tribal areas, farmers harvest about 2-3 quintals of paddy per acre. This is an unbelievably low yield. Through the introduction of certain improved varieties, timely and proper weeding and transplantation we can increase yields to about 6 * quintals. When most of the farmers in the community have been able

* The genetic potential of these same varieties given inputs like fertilisers, and pesticides (resources which are not available and not easily managed by tribals) may be as high as 15 to 20 quintals.

to increase the local yields by 100% only then will the Jagruk Kisan programme consider the need for small quantities of chemical fertilisers. During these early stages we are not going to be able to satisfy the conventional scientists' recommendations and they will surely have numerous arguments against our approach.

We in MOTT are always on the lookout for ideas which are self generating i. e. once we introduce them, they will 'flow' and multiply without our continued assistance. Is there not a better chance that simple and low cost ideas will spread faster than costly, complicated ideas? Yet people indulge in the latter type. If the technology under consideration is low cost then we can allocate a given amount of resources to many more people. Helping larger numbers of people reduces the antagonism that is often generated towards the voluntary agency when only a few individuals are helped.

I believe we need to start with simple concepts like better utilisation of available water, soil, natural manures and improved seeds. We need to stress maximum utilisation of backyard space. We should not be obsessed with reaching maximised yield levels. The problem with most of us is that we attempt to obtain the most spectacular results within the shortest time period. Such results don't last because they are only possible by the effective utilisation of a number of material and information inputs all at the same time. When ideas are introduced step by step and starting from the simple to the more complex, people can 'grow' at that pace and can improve their ability to manage their own lives.

non formal education programmes to promote better utilisation of natural and outside resources

During the course of the last two years MOTT members spent at least 600 days on tour. One thing which impressed us during these extensive tours was the richness of the resources : people, land, water, forests, traditional knowledge, governmental programmes, schemes etc. We were struck by the underutilised potential of these resources and realised that the need of the day is to have more organisations which are committed to the idea of better utilisation of resources.

In a remote corner of Central Orissa we noticed an extensive infrastructure for Artificial Insemination services. The village cows barely yielded $\frac{1}{4}$ litre of milk per day. So when I saw the facilities for artificial insemination, I felt happy that due emphasis had been laid on a priority area. I made enquiries at one unit: My joy was shortlived when I was told that in the four years since the implementation of the scheme in that area the only one who had a crossbred animal resulting from Artificial Insemination was the veterinarian himself !

Travelling through Southern Orissa we stopped at a rural town for a cup of tea. There was a group of women, each carrying a large basket of tamarind, collected from forests. We found out from them that they would get 0.50 paise from the local merchant for each basket. Out of curiosity, I went to the merchant and posed as a potential customer for the tamarind. He quoted a price of Rs 4 per kilo of tamarind !

In another area the government has been active in promoting an intensive Tribal Development programme. We stopped to talk with the local Block Development Officer. He explained the various schemes and we were impressed by the well concei-

ved ideas and generous conditions under which these schemes were offered (subsidies were as high as 50% on most schemes and loans were repayable in easy instalments.) However, with only four months left for the expiry of this particular 5 year scheme, barely 20% of the allocated funds were utilised. The reason given: No one comes forward!

Both in Madhya Pradesh and Orissa, shifting agriculture is practiced in jungle tracts. The tribals help one another to clear the jungles and raise crops successfully for a period of three years or so and then abandon the area. Soon the land, being slopy, is eroded. Forest area falls rapidly and the ecology is disturbed. Then the tribals begin to complain of lack of rain.

These four examples illustrate the poor utilisation of resources. One can give any number of such instances. The prime concern today, is in educating people on how to utilise their resources most effectively. Voluntary agencies should place increased emphasis on nonformal education programmes which focus their attention on this aspect.

Resources utilisation is a component that merits inclusion into the National Adult Education programme taken up by a number of voluntary agencies. Other than in the NAEP, MOTT has succeeded in getting three groups to set up an infrastructure aimed primarily at promoting better resources-utilisation.

In the setting up of such an infrastructure the biggest financial requirement was for the salaries of the animators. These animators were designated as village animator, agricultural advisor, and agricultural animators in the three programmes we were instrumental in shaping. I will henceforth refer to them as animators.

The animators were all of rural background and hailed from the same district in which they were to function. Invariably they had received middle or high school education. We feel

that it is essential to have a project coordinator for such a team of animators. For my purpose (dealing with resources pertaining to food and agriculture) the coordinator had to have formal training in agriculture.

It was necessary to 'brainwash' these coordinators about the unconventional approach being promoted by MOTT as explained in this book. To a large extent the success of such nonformal education programmes in resources utilisation would depend on the direction given by these coordinators after MOTT pulled out.

The animators received preservice training through a series of short term courses. The content and methodology of training is explained later. Some Donor agency representatives were pessimistic about our contention that short term training of inservice type would suffice. They felt that formal training of 2 years was essential for effectiveness of animators. While in one programme in MP we did recruit boys with formal training, in the other programme it was impossible to do so because of the lack of facilities for appropriate long term training in the local language. Those who have had a chance to study the content of long term training in our country will realise that the technology levels advocated have narrow applications. Considering our objectives, long term training could hamper the effective communication of low-cost, simple and relevant technology.

training of village animators & farmers

In this section I will attempt to share with you some of our experiences in training of village animators and farmers. In a number of ways, we have been able to test some concepts which may be of interest to those involved in training.

In the first part of this book sufficient references have been made to orientation seminars usually organised for higher levels

of project personnel. **Here I am referring to training of lower categories and to training which deals with more specific issues pertaining to food & agriculture.**

the local trainer

At the outset, we insisted that the local group would depute someone to work with us full time. This person, whom we shall refer to as counterpart, would be a localite and would communicate with the trainees in the local language. We had to constantly be on guard because sometimes the local group or project would depute a person who happened to be 'free' at that time and was not particularly interested in our programme. Such a person would end up being an interpreter instead of being a counterpart.

Our counterpart would be overall incharge of the training programme, and in practice, would conduct the training programme himself. We would only play the facilitator role. Since the concepts we dealt with were so simple, with a little bit of preparation every morning, our counterpart had little or no difficulty in conducting the programme.

selection of trainees

In the training of villagers, we had two categories of people: farmers and those who ultimately could be village level animators. The criteria for selection of trainees differed accordingly.

In the selection of farmer trainees we insisted that the trainees belong to the marginal & small farmer categories. Experience has taught us that farmers with large land holdings lose interest in our training programmes since the concepts we advocate are 'too simple and irrelevant'. They also did not like working in the fields, something we required for our training. We found farmers in the age group 20-40 years, were more open to new ideas and therefore easier to work with. We did not specify

any educational qualifications though we found that those with at least middle school were relatively quicker in picking up concepts. However, in the practical sessions both the illiterate and semi-literate, performed equally well.

In the selection of "animator" category of trainees we were keen on people who possessed qualities for village level work. In selection of such people, we insisted on basic educational qualifications and actual experience in farming. When the training programme was organised they were not told that recruitments for a job may be made. In fact they were told that the training was meant to make them better farmers. This ensured that trainee performance was not conditioned by the prospects of a job.

The success of any non formal education programme depends on the quality of its animators. Competence, dedication, intelligence and leadership qualities are important indicators. An interview by itself is an inappropriate method for selection of animators. I feel that the best way to recruit animators is to invite them to a training programme and then to observe their overall performance and behavioural patterns. This could be coupled with individual interviews during which time trainee aspirations and attitudes can be assessed. In observing some of the NEAP programmes, it was evident that voluntary agencies did not pay sufficient attention to selection procedures. Destitution and chronic unemployment of an aspiring candidate would sometimes carry more weight than other qualities.

content of training programmes

The content of MOTT training programmes continuously differed and on no occasion did we have two identical programmes. This is because we catered our training programmes to the situation existent in particular geographic areas. The content also differed depending on whether we were training village

animators or farmers. (eg. we would teach farmers how to **use** blue-green algae, but we would teach animators how to **produce** their own culture of blue-green algae.)

If I were to make a list of subject areas covered it would read something like this :

- | | |
|------------------------------------------|--------------------------------------------------------|
| * Basics of plant and soil sciences | * Soil and water conservation techniques |
| * Dry farming possibilities | * Forestation |
| * Fodder grasses and trees | * Bio-fertiliser (blue-green algae) production and use |
| * Compost | * Improved crop husbandry |
| * Rabbit rearing | * Fruit and tree nurseries |
| * Seed treatments | * Organic gardening |
| * Crop improvement through seed exchange | * Inland fisheries |
| * Bullock drawn implements | * Better storage techniques |

Audiovisuals were used to reinforce the above concepts and also to introduce concepts that could not be communicated through practicals.

getting to grips

Glancing through the contents shown above, you will see that we attempt to communicate very simple ideas. We deal with only 3 or 4 concepts at each training. These are communicated through actual practical exercises which are time consuming. We try to avoid information overload. I was amused to learn that some fellow agricultural graduates viewed my approach as a weakness on my part. They could not understand why topics like chemical weed control, mercurial seed treatments, foliar sprays of fertilisers, and seed production techniques were all taboo for me. These topics may have made sense if I were working among the progressive farmers in Punjab, Thanjavur or Krishna District !

I am totally perplexed as to why our agricultural graduates dabble around with complicated concepts and big words when dealing with simple folk. In one of my training programmes my counterpart was the agricultural teacher of the school. He was an agriculture graduate and hailed from that area. Before our first session I discussed my aspirations for that session. I was interested in communicating the interrelationship between soil, plants, animals and man. At 4 pm we had our first session. After the introductions my counterpart began his class. He did well for the first ten minutes. Soon I began to hear him intersperse his Oriya with English words like Metamorphosis, Igneous rocks, Sclerenchyma, Xanthophyll and Chemical disintegration!!! The look on the faces of the participants changed from one of active interest to that of awe for the very, very knowledgeable man standing before them. We concluded early that day. Next morning we walked to the paddyfields for our first practical exercise. In half an hour my counterpart disappeared into the school for some 'urgent work' and returned after two hours. He spent fifteen minutes and then wanted to know if his presence was required for such "simple things" of course, with him standing as far as possible from the paddy field. I thought it a good opportunity to tell him that I could manage without him. That was the last I saw of my counterpart.

training should offer various levels of technology

When dealing with a particular concept, we try to offer the trainee various levels of technology-so that he can accept whatever was most feasible. I feel convinced that as trainers, we cannot afford to use the straight jacket approach to communicating technology. So, if a farmer says a particular suggestion is not feasible, we should be in a position to offer him another alternative. Let me illustrate what I mean. In hilly tracts of our country, farmers raise crops on slopy land. Much soil and water

is lost every year and this is one of the main reasons for declining crop yields. Of course, most farmers don't realise its impact. So I always include a session on soil and water conservation during our training and usually take the participants to visit a typical site. I would then introduce the concept of bunds * and participants learn to make an 'A-frame' (a device for marking contours) out of three bamboo sticks. The participants practice by actually marking a contour line. We suggest that the contour bunds will have to be built using stones. But what if there are no stones in the area? Then maybe they should dig a ditch along the contour line? But what if they cannot afford the labour to dig the ditch? We could suggest growing some shrubs along the contour lines. But people say that goats won't spare the shrubs.....Then what? The farmer could just forget about the bunds and remember to plough the land parallel to the contour line. Ploughing this way will serve to conserve soil and water. After all this what if the farmer says he cannot be bothered about 'A' frames and contour lines? The last alternative would be to plainly suggest that the land should always be ploughed **across** the slope instead of down the slope. What I am trying to say is that we should be in a position to offer various levels and alternatives in technology. Trainees will choose what is most feasible.

encourage good but declining traditional practices

I had shown much interest in the winged bean after reading the National Academy of Sciences booklet on the topic, and after sometime one of my team members got me some seed sample. I set up some small production-cum-distribution centres and

* Even though graded bunds are rated as better than contour bunds, I usually recommend the use of contour bunds due to field problems in communicating the former concept to illiterate farmers.

made it a point to expose all my trainees to the possibility of growing winged bean. At one training session, a trainee said he had seen the winged bean growing and had even eaten it. Excited at the prospect of discovering a local ecotype, I took the trainee on a search of the winged bean. We reached a remote village where we showed the villagers a winged bean pod. "Oh," said the villagers, 'that is the Rangoon Bean but we do not grow those anymore'. (Interestingly one of the places of origin of this bean is Burma and I was amazed at the name the villagers had given it) We decided to try another village a few miles away and went from house to house. Almost everyone could recognize it but for unknown reasons they had all stopped growing the bean. Finally we came to a house where a woman sitting in the verandah said she had a plant (the only one in the village) and went in to produce some dried pods. They were the winged bean ! I tried to find out if there was some insect, disease or other problem which could explain why there was a decline in cultivation. I could find no such problem. But did the people know that the winged bean is a 'wonder crop' ? The protein content is as high as 31% (comparable only with the Soyabean) in the seeds, and the leaves, flowers, and the roots - all edible. The tubers contain 10% protein (potato tubers and tapioca have 1-2% protein only) Why was such a wonder plant on the decline when the agroclimatic condition was highly suitable for its growth ?

In a particular tribal tract where the tribals don't use flowers to decorate their hair I was surprised to see Marigold flowers growing amidst a vegetable garden. I made enquiries and the answer I got was that 'Marigold plants are good for our tomatoes, brinjals, chillies and potatoes'. A few months later while doing some study on the work done by Ecology Action in California, I discovered that the Marigold roots exudate a substance which acts as a Nematicide, a chemical which kills nematodes which are a problem among vegetable plants like those specified by the tribals. How right those tribals were even though they could not ascribe reasons to what they did ! Needless to say I also

advocate the growing of Marigold in organic gardens. Whether it be the practice of adding leaves (of a particular wild shrub) for insect control in traditional storage bins or be it the habit of adding the juices of another plant * as treatment for snake bite, there are a number of good ideas which are slowly being discouraged by the 'educated world'. One has to single out the good ideas, study them carefully and then promote them in training.

traditional knowledge and practices must be respected

Unless we can begin with an attitude of respect for traditional knowledge, we will never be able to make an objective assessment of traditional practices. Many ideas are indeed based on superstition, while others have undoubtedly something tangible to offer. Our knowledge is acquired over 4 to 5 years of academic training; their knowledge derived from experience. If training pays sufficient respect to good traditional practices that may prevail then the credibility of the overall training is increased. Villagers may sometimes have a different way of looking at what we may call a problem. We need to be open to their views and sometimes it may be our turn to step back: In Eastern MP while making an assessment of the agricultural problems in the area, I visited many villages. Having noticed symptoms of intense rat activity, I was all ready to promote a massive Rat Control campaign in the area. With this in mind I asked the farmers, "Are the rats a problem to you?". In a loud voice, one of them replied: "Oh! we have plenty of rats. They eat our crop in the fields and when the crop is harvested they eat stored grain, but they are **Not** a problem" I was totally shocked and asked how

* Readers may be interested to know that the tribals learnt about this after observing a fight between a snake and a mongoose. Whenever the mongoose was struck by the snake it would look around for this particular plant for its cure, and then return with renewed vigour to fight the snake !

they could make such a statement. They replied, "That's no problem: The rats eat the grain and then we eat the rats". On further thinking I realised that their explanation was logical and sensible : Grain was being converted to meat protein, a better way to eat it. A rat control programme would deprive the communities of their source of meat-protein.

instructional objectives must be clearly determined and measurable

During my work with MOTT, I got the opportunity to try out the usefulness of instructional objectives. These objectives were worked out in consultation with local project staff before the commencement of the training programme.

Instructional objectives must be worded in such a way that we know what is expected of the trainee and trainer. Objectives should be clear and concise and broad headings are of little use. The topic is split into various important aspects that need to be communicated. These objectives will tell us what the trainee should **understand**, **know** and be **able to do**. These objectives also determine what tasks are expected of trainers and they also help the trainer measure how much the participant has achieved as a result of training.

(In the annexure, a sample of a training schedule with instructional objectives is provided).

methods of instruction

We have designed training programmes in which nearly nine out of ten hours are spent on practical work. While dealing with village farmers we found that they preferred practical training to classroom sessions. The only time we had problems was when trainees had come with the mistaken notion that they were going to get a certificate or a job, or both. Sometimes we

would get village teachers, who after attending the first two days would gradually drop out because they felt that digging up soil and dirtying their hands were not conducive to maintaining their status. We once had a big farmer (owning 35 acres) deputed to our training. He was shocked when on the first day itself all participants had to begin with an exercise called "Double digging", used in Organic gardening. He could not possibly bring himself to do the digging and the next day he developed 'fever' and disappeared. We were naturally happy to see him go.

When dealing with scheduled castes and tribes and landless people (and all farmers for that matter) there is no better way to communicate improved agricultural techniques than by allowing them to actually do it. However, there was one difference between our approach and that used by some training institutions I have visited, and that was that we did not treat participants as casual labourers. There is a tendency for trainers who employ practical training to sometimes treat trainees as casual labourers. They allot them tasks and even before they have completed their tasks (in order to keep to the set time table) shift them onto some other odd job. This can be a very frustrating experience for trainees who have spent a couple of hours and then are asked to shift to another task without completing the earlier ones.

In our training programmes, trainees would be given tasks to achieve and they would remain on their allotted job till they completed that particular task successfully. This gave participants a sense of satisfaction (which we all enjoy experiencing) on the completion of a job. Timetables will constantly be violated but that is of little significance if we are interested in participants learning a skill.

We divided the entire group into batches of trainees, each batch having 2-3 trainees. Each batch would work together on a task and complete it. On completion, they would be free till

all the other batches also completed their jobs. The batches would alternate when we shifted to the next session in order to enable trainees get to know and work with other trainees. Working together, specially when trainees come from two or three different communities, is an important lesson.

Slides and filmstrips shown every evening were an important part of our training programme. Participants always looked forward to this after a hard day of field work. However, we made sure that the topic selected was relevant to our training objectives. We used the slide show as a method of instruction and not for purely entertainment purposes. Every slide/filmstrip show was followed by a discussion on what had been projected. We feel that a slide show without discussions is of little use. There was no trouble whatsoever in sustaining interest for discussions after the slide shows. In fact trainees often ended up having fierce arguments during question-discussion sessions.

incentives in training

As explained earlier, our approach was to allot a given task to each batch to complete. For every task, we would have a first and/or second prize. The prizes were simple items like plastic mugs, soap trays, soap, pens, or sweet packets. These cost little and the total expenditure for all prizes in a typical training budget would be in the range of Rs. 75/-. On the completion of each, the prizes would be distributed to the winning batch. This generated increased enthusiasm for subsequent tasks which may not have been the case if we had announced the prize winning batches only on the last day. We had no reason to believe that prizes created any ill feeling among those who did not get any prize. With a prize for every task nearly every one had a chance at some time or other. During our later training programmes we gave every participant a small gift parcel. This would normally contain a few sweets and small quantities of improved seeds. So, every one went home with something.

village based training

Though we still do not have sufficient experience, we have been able to do some experimentation on village based training of farmers. Most of our farmers' training programmes are conducted in institutional land. This is usually a matter of convenience for the sponsoring institution. However, we all realise that institutional land does not replicate the conditions existing in villages. Sometimes trainees felt that the sponsoring institution was trying to get their work done through free labour provided by trainees. Also, we trainers did not realise that the implements we procured so easily in institutions were difficult to obtain in villages. And, last but not least, village based training provides an atmosphere in which trainees feel most comfortable and uninhibited. In view of this I began to experiment with training organised in the villages itself: Anyone would agree that we cannot possibly take a group of trainees into a village and start digging up the backyards. The villagers must know what we are upto and they should be informed at least a day ahead. We usually did this by having a village meeting the day before. We enlisted the villagers' help in allowing trainees to practice various tasks in their fields or backyards and requested the loan of their implements. It was easier for us to get this sanction if the villagers knew the local sponsoring institution or if we had some trainees who hailed from that particular village. In such cases, the village was in fact cooperating with the trainers in offering facilities for the trainees. In one instance, we were short of woodash and farmyard manure for our organic gardening exercise and were overwhelmed when the village women (responding to our request) jointly contributed 80 baskets of manure and 30 baskets of ash to meet our requirements.

The other aspect of village based training is that the villagers themselves tend to benefit from training. Something is left

back in their village when the trainees depart : maybe a tree nursery, or a compost pit or a wooden maize sheller.

From experience we feel training for villagers should not be longer than 4 or 5 days at a time. Beyond five days, trainee interest and participation begins to wane. If additional training is required they may be called again at some later stage. Ideally, trainees should be brought back only after they have had a chance to put into practice what they have learned in their earlier training.

linking training with on-going action programmes

In all cases MOTT organised training in collaboration with some agency or other. This agency would have already committed to MOTT a local counterpart or co-trainer. This gave us an opportunity to provide follow-up to the trainees. In many cases trainees would get an opportunity to associate themselves with some on-going action programmes. Where agencies were not yet operating, the presence of an ex-trainee made the 'entry' much easier. The agency already had a 'friend and a spokesman' in the ex-trainees. They served to dispell doubts and rumours that may circulate in the local information environment. These ex-trainees also helped improve agency-village communication.

communication for development support

In the last two years MOTT has been able to make a rather significant achievement in the field of communications. In our orientation training sessions for higher level project staff,

we have constantly stressed the need for better communications within organisations, with the government and with the people themselves.

In the field of communication materials production, my wife, Tara, and I have been associated with the production of projected visuals. These materials were usually for motivational and/or instructional purposes.

Being in touch with the realities of the village through our extensive travels, it was easy for us to produce effective materials. We believe that pictorial illiteracy does not exist if photos taken locally pertain to the everyday life of the people. We also felt, that, for filmstrips, colour was preferred to black and white. Of all the material that I have been able to use I have found the filmstrip the best medium for communicating instructional type messages. I have carried a kit consisting of filmstrips from World Neighbours. We found these filmstrips, specially those taken in Africa, Nepal and India very useful. As mentioned earlier we had a filmstrip show every night during our training for villagers or project staff. (The filmstrip, if followed by a discussion session, is an invaluable method for communicating with villagers). We have instances where single filmstrip shows have resulted in acceptance of ideas conveyed in the filmstrips. It is my feeling however, that although the filmstrip provides the necessary instruction and motivation, the final adoption of the ideas will depend on the extent of interpersonal contact between the extension workers and the villagers.

I have also conducted a number of training sessions in communications for voluntary agencies and government professional staff. At other times we have helped them procure filmstrips, slides and projectors. On some occasions I just spent a few hours helping staff members learn how to operate a camera more successfully.

adult education through pictorial analysis

One of the concepts which I have been experimenting on is the use of photos for adult education purposes. These are meant as discussion starters on certain relevant issues and **not** as a means of imparting literacy. Three groups, one in Orissa (Young Students' Movement for Development) Madhya Pradesh (Jagruk Kisan Programme) and Andhra Pradesh (Andhra Pradesh Social Service Society) have been using the material prepared specially for their use.

Each photograph, in black and white is enlarged to 15" × 12" and mounted on hardboard. We have been able to keep the costs low : Rs. 12/- each. Usually a set contains about fifty mounted photos covering a wide range of issues that are relevant to the project area in which the photos are to be used. Hence, a photo taken for the APSSS may not be of use to the MP programme and vice versa.

Usually the animator or instructor would use one photo per session. He would then invite the audience to identify objects and persons by posing the question "What do you see in this picture?" When every single object/person has been identified the second question asked would be "What do you see is happening here?" The third question "Why is it happening?" or "Where is it happening?" All or some of these questions would be sufficient to get a discussion going. Once the discussion is well 'on its feet' the photo is put aside and the issues that arise are discussed.

We have not received sufficient feedback from the groups concerned and it is therefore difficult for us to make any definite conclusion on the effectiveness of photo analysis in stimulating discussion of relevant issues.

localised filmstrip production

Having had an opportunity to study the impact which World Neighbours filmstrips had on my work, we were always on the lookout for opportunities to produce localised materials. While my primary purpose was to get the filmstrip done, the secondary purpose was to get local staff interested in producing filmstrips themselves. Keeping this in mind, my approach was to seek a working relationship with a staff member of the local agency. So, in the course of producing a filmstrip I was able to initiate my partner into the various aspects of filmstrip production. This approach paid off in two agencies we worked with. I will quote one example :

The Multipurpose Cooperatives Association in Hyderabad, was interested in making a filmstrip on a successful cooperative, serving farmers in 14 villages in Karimnagar district of Andhra Pradesh. In a true sense, this was a collaborative effort resulting in a filmstrip called 'Cooperation in Mulkanoor'. The filmstrip became popular and additional copies had to be produced. The International Cooperative Alliance also expressed their appreciation after an educational specialist studied it. Today, the Multipurpose Cooperative Association has four other filmstrips in various stages of production and have plans for completing six more within the next one year.

Our association with World Neighbours has been in the production of filmstrips warranting both local and international distribution. We were able to produce filmstrips in color in the following subject areas : Child care, Nutritional Blindness, Rabbit rearing, Traditional Housing, Grihini education and Mushroom growing. These are joint World Neighbours-Indian Social Institute productions. The first three have been included in World Neighbours catalogue for International distribution.

We feel that there is vast scope and potential in the field of development communications. There is a general lack of good quality, relevant educational materials, specially for use at grass-roots level.

Gettrng agriculture going' refers to my experiences in working with scheduled castes & tribes. The lessons learned or concepts being proposed may not be applicable to situations involving more progressive sections of farmers.

community health care and human development

sara kaithathara mms

introduction

Although health care is accepted as a basic human right, our rural population has little or no access to even the most rudimentary form of health care. Tragically enough these are the very people who are vulnerable to diseases, have a high degree of morbidity and mortality and are therefore in utmost need of health care services. The situation is undoubtedly due to the type of health care system we adopt.

present situation

Historically, medical work has been oriented to the care of the individual in the hospital, over 90% of the medical care is hospital based in its nature and pattern and 85% of the medical facilities are available in urban areas where only 15% of our population are existing. Out of these 15% only 5% i. e. the rich, can really utilise the full benefit of our present medical care system. Medical care has become highly sophisticated. Hospitals are filled with costly equipment, costly medicine, in addition to specialised and highly paid medical professionals. Secondly, the type of medical care we have adopted is borrowed from the west where a person can spend about 1,500 dollars per head, per year, for medical care. But in India, especially in rural areas, an individual can afford to spend only Rs. 4 to 5 per head, per year, for medical care. It is therefore obvious that an average person can never reach the hospital or benefit from it. But at times he/she is forced to approach a hospital or health centre and thus, as a result of the financial strain to meet the hospital bill, becomes the victim of money lenders.

Though medical care is available in the rural areas, it is not possible for people to avail it. The hospital or health centre is too far away. It is very difficult for the poor to reach the health centre. Geographically he is isolated, finds it difficult to get transport, and has to spend at least Rs. 12 to 15 to hire a bullock cart.

So when a person is suffering from illness, it is not easy to get treatment at an early stage. Because of these difficulties he/she waits until the illness is serious. No wonder then that if a person is ill he tends to believe that it is a curse from god.

While making a decision to construct a hospital or health centre the poor man has no say in where the location should be.

The gap is widening between the health of "haves" and "have-nots". Better health could be achieved with the technical

knowledge we have and money available. Unfortunately this money and knowledge is not being put to the best advantage for the greatest number. If we analyse the present health care system in the context of the over-all political and economic system, we find three factors which affect the distribution of health services to the people

- (1) The major factor is the **structure of effective demand** which reflects the ability of the powerful groups in society, to assert their influence on the allocation of resources providing health-services to meet their needs. Hence our health care is conditioned both by the level of per capita income and by socio-political power.
- (2) The second factor is the nature of these services. The demand obviously is for highly specialised curative care.
- (3) The third factor is the technique of distribution of these health services. This is determined by the elite, the high income group. They determine the type of training, manpower, and equipment used in providing medical care.

new approach

I asked myself, why should it be this way? How long can we go on like this? What is the alternative? The need is for building up a new system which affects the allocation of resources, and provides a more widespread preventive and curative care to a large section of the population. In this, better use is made of local resources, especially man power. In the new system people have a voice in decision making. Thus health becomes the common concern of the people and they set down priorities and can make demands.

When people in India, specially in the rural areas are faced with a problem they have always been able to find a solution among themselves. This approach has been used traditionally to build houses for individuals, to helping with cultivation during

sickness or death etc. Sad to say, up till now this approach has not been used for health care especially preventive activities such as cleaning wells and drainages.

Health care service has always been held as a right by professionals. Why should it be so? Simple and common diseases can be treated and prevented by ordinary people with a minimum skill, training and use of simple medicine, provided it is done in time. This is not possible in our present health care system. We have not been prepared to impart our knowledge to a group of people which we consider 'illiterate and ignorant'. This can be compared to something like planting potatoes. We all know that we can plant potatoes in two ways. One way is to plant them in a green house with specialised techniques and supervision. The other way is to plant them in an open field with sufficient preparation and supervision. The first method is scientifically good, efficient, with no fear or risk of damage and yields very good quality of potatoes. But it is very, very expensive and only a few people can benefit from it. The second method is cheap, easily available and many people are served by it. The second method has its risks. These can be avoided with proper planning and supervision. Our medical care today by and large is like this. A fairly large portion is still in the green house. It is high time for us to bring it to the open field with sufficient preparation and supervision so that all the people can avail it. This needs lots of trust and confidence in people, recognition of their creative talent and capabilities.

need for community health

Let us look at some of the real issues which confront the rural majority. One of the priorities in health care is to reduce infant and maternal mortality. When a woman is in labour, who is at her side to assist her except an illiterate, unskilled * dai? She

* Dai is a traditional birth attendant.

is available **at any time** and **she is one** of them. The dai's knowledge is limited and very often she is the balance between the mother's life and death. Who else can assist the mother in that split moment when life hangs in the balance?

In a village I heard that a woman had just died of childbirth though there was a hospital at a 1 km. distance. In this village the people were unable to avail the health services provided by this hospital mainly because of its high cost. Their only help was an illiterate, untrained dai who was unable to do what was required to save the life of that woman.

Similarly I have been in villages where I saw children going blind due to malnutrition and suffering from many other diseases. These are but few of the cases I have come across, which all indicate the need for basic health care.

It is understood that hospitals too have their problems, like shortage of manpower and of finance. But is it not ironical that India, with its exploding population, lacks manpower in the health sector? What is the alternative to increase manpower in the medical field and to cut down on the cost?

People are the most important resource, but all too often this resource remains untapped. Our aim should be to mobilise the human potential in the community. Many years of experience in community health has convinced me that the most realistic solution for providing essential health care to the population is to have community health workers trained in a short time to perform specific tasks.

training of health workers

a. selection

In health the most felt need of the community is for medicine and it is necessary that the health-worker has the required

knowledge, skills, attitudes, and means to meet this need at all times. If they have been carefully selected, adequately trained, and are given proper support, they will respond to the needs of the people and gain the confidence of the community.

In a traditional rural society, the people prefer their health worker to be from the community. It is observed that health workers imposed from outside, though they have the experience and training, may not be readily accepted. There might be a communication and cultural gap between them. For example - a dai is more accepted by the community than an auxiliary nurse or midwife posted from outside.

The selection of the trainees is a joint responsibility of the community and the health centre staff. Prior to the selection a general meeting is held in each village to discuss health problems difficulties of availing the existing health services, possibility of training local personnel and criteria of selection. Literacy is not the main criteria though it can be an advantage. In a remote village it is very difficult to find literate people. What matters is high motivation, willingness to serve, responsiveness to the needs, and acceptance by the community.

It is my experience that though it is more difficult to train illiterate and less educated persons, they are effective in the performance of their work.

The final selection is done after training and a short work experience. The local health team of the area always stands by to make sure that there is no vested interest influencing the choice of the health worker.

b. methodology of training

I was used to classroom teaching, but gradually learnt that such a method is ineffective with villagers. I realized I had to come down to their level and know them better in order to communicate with them. They are simple people and anything formal is beyond their understanding. Simple dialogue encourages the

villagers to participate and to express their experiences, beliefs and practices : I also discovered that though they are illiterate they are intelligent and creative.

"Go to your people
learn from them
begin from where they are
build on what they have"

Our first step is to visit villages where the health workers are chosen, to know the area and the people, their living conditions, way of life, and the entire situation. The more we know, the easier it is to make them understand and help them change their attitudes.

Analogies from day to day life should form an important component in teaching. Our method should help them pass from a stage of "unknown" to "known". Once, we were discussing the importance of preparation for home confinement: how a mother should prepare the things and place necessary for her baby. This is not usually done because of the beliefs and taboos attached to it. After the class one of the dais brought a bird's nest and illustrated her ideas. "If a bird is so concerned as to prepare a place for her young ones, how much more a mother should be". This inspired me to make more such visual aids with their help (see Annexure 1).

Commercial audio-visual aids mean nothing to them, while charts and posters made on ideas gathered from them proved very effective. Filmstrips and slides prepared from the life of the people are also found effective. Sometimes the techniques employed by us divert their attention. During one training session a message was played by tape-recorder. The women were totally confused but the reason was not hard to find. Never having seen a tape-recorder in their lives it was beyond them to understand how a box could talk like a human being. What made matters worse was that the box was too small for anybody to hide inside. Another example is the flannel

graph-after watching the demonstration, one woman said, "Is there a spirit on the picture? How else does it stick on to the cloth without gum? Only a spirit can perform such miracles."

Language, for me, never really proved a barrier, rather it was an advantage as I was forced to be dependent on the local health team. Though it was not pre-planned, I thus managed to establish a local training team.

Training of community health workers was a learning process for me. Each training was unique in the sense that I experienced and learnt something new, and was able to discover more and more of the hidden potentialities and talents of the participants.

In this regard I have a unique example to narrate. A training of the community health workers was organised for 40 tribal and harijan women of Orissa. About 32 of them were illiterate, the others could just manage to read and write. For two or three days, all our efforts to teach these women was a total failure and we felt helpless. It was obvious that we did not have sufficient knowledge about these women. Tribals are very fond of song and dance, and they express their feelings of joy, gratitude, and devotion by songs and dances. They are very fond of dramas too. This gave us as an idea to compose songs and dramas about various diseases, cause and prevention. Practically the whole syllabus was covered in the form of song and drama. At the close of the training the women staged a real entertainment of health dramas and songs composed by them and put up an exhibition using only locally available materials. These women proved to be the best health educators. Their talent for improvising and reacting promptly to emergency situations has often greatly impressed me. Similar experiences I had with dais.

Women have proved to be the better health workers and health educators than men in rural areas. The following points support this statement.

- 1 Cultural beliefs, taboos and practices are deeply rooted in the lives of women; women from the same cultural background and community can easily convince and motivate other women.
- 2 Women and children are the more vulnerable groups in the rural area, therefore a woman is best able to motivate and bring about change.
- 3 It is the woman who looks after the sick in the family.
- 4 It is the woman who observes and detects illness in a family.
- 5 A woman can enter every house, men cannot.
- 6 With women there is less fear of misuse or malpractice.

To have men as basic health workers has advantages, but misuse and malpractice of what they have learned are more likely. From my experience I cannot generalise, but we did encounter this problem in one place. After giving training to a group of youngmen, one of them tried to practice like a doctor in the village.

collaboration with government

The health care system is part of the government network. Hence whatever work is done by voluntary agencies should have official approval and support. Our experience of collaborating with government is very positive. Whenever we have training programmes we contact the nearest primary health centre and give the name of the villages from which health workers are chosen to avoid duplication. The chief district medical officer is kept informed about the training. In most cases he approves the syllabus and countersigns the standing orders and certificates.

actual course

Our training programme has three phases. The first phase is 3 to 4 weeks of a 'living in' experience, in their own environ-

ment. Their daily class lasts for about 8 hours in the form of lecture, group discussion, song, drama, demonstration and film show. At the end of the training there is an oral and practical test. On successful completion the participants are given a medical kit with 8 to 10 simple medicines along with the standing order and certificate which are distributed by a government official.

After this phase of training these women are sent back to their own villages to work for three months under the guidance and supervision of the health centre staff and the local training team. Once a week they are called to their respective health centres to discuss their problems and exchange ideas. They return again for the second phase of training. This period is usually spent in sharing experiences and a revision of the same subject covered during the first phase. Health workers once again return to their villages to work and after a period of 4 months come in for the third and final part of the training. At this last training, topics of the syllabus not yet covered are taught. (Syllabus is given in Annexure-2.)

coverage and accessibility

Community health care aims at providing the whole population with essential health care. Population coverage is often expressed in terms of a numerical ratio between services for providing health care and population, for example: number of nurses and doctors per unit of population, or number of people for whom a health centre has been established. Such a ratio is deceptive and often misleading. This expresses only the existence or availability of services and in no way shows to what extent these have been used and how.

To be used, services have to be accessible. Accessibility implies continuing supply of care, that is, geographically, financially, and functionally within the reach of the whole community, and

has to be provided by methods acceptable to it. This has been proved possible in a set-up in which simple women trained as community health workers play an essential role. The following instance shows how it works.

One of the health workers reports that she carries her medical kit with her to the place where she and the whole community goes to work. If there is any minor injury, fever or any other illness, she is able to treat it immediately in a simple way. During the lunch break when people gather under a tree she shares with them what she has learnt. Does she need to adopt any modern method of health education? Does she need a health centre to treat the sick? Does she need a microphone to gather a crowd? It is all so simple and natural, yet it works effectively.

adapting to new situations

In order to serve the purpose changes had to be made in the functioning of those dispensaries which have taken interest in the training and follow up of the health workers. The work of these dispensaries was mostly curative, except in some, where there are nutrition and immunisation programmes. But these are only for selected villages and the number of beneficiaries is limited. Therefore policies were made to change dispensaries into health centres, giving emphasis to preventive care and education along with curative service. Those include pre-natal and post-natal care, nutrition education, immunisation, early detection and treatment of common diseases, especially nutritional deficiency diseases.

role of health centres

The total range of health work of a health centre unit is very limited compared to the needs of the community.

It will not be so if the staff of the health centre forms a team with community health workers, each performing specific tasks.

The role of the health centre staff is mainly to continue training and retraining the community health workers. These have to be based on the clear definition of the problems involved and the tasks to be performed so that health workers can play a progressively important role in providing community health care.

Most of our experience, however, showed that the relationship between the community health workers and the local health team runs parallel—consciously or unconsciously a gap is formed.

It is possible to bridge this gap. In Orissa, for example, a short orientation by us two team members to the staff of health centres enabled the ten health centres to take full responsibility for supervision, guidance, follow-up and to build up a team spirit. In addition, a local training team was setup. This team gives guidance to the local health-team, and re-enforces the team spirit. My role was to facilitate all this.

payment and employment

Payment and employment of the community health workers had always been an issue on which there are different opinions. Most people think these should be paid for by the community. We think differently on the basis of our experience. Community health workers expressed the view that if they are paid by the community the money has to be collected and paid by the leader or village headman and the worker will be often under the control of the more powerful. Hence she will have no freedom to be what she should be, and to do what is right. The very purpose of their existence in the village will be defeated. If they are paid by the government, they feel they are government employees. The community will tend to look on health work as a government induced activity rather than as an effort of the community itself. In such cases the community will no longer feel responsible for the continuation of the activities. However

it is important that the community should pay health workers indirectly through the local health team.

It is found more effective for these health workers to be part-timers. However she should be accessible to the families at all times. The reason for this is simple. These women have to look after their children, cattle and to do the household work besides their work in the field. Hence it is not possible for them to be full-time workers. Moreover in a village it is not possible to find people during the day, and the worker being in the village would waste her time.

coordination of community health with overall development

Community health is an integral part of overall development. Hence health cannot be attained by the health sector alone. Coordinated planning at the community level makes it possible to link community health with other sectors of development. Community health workers can be trained to understand their services as complimentary to those of others. For example community health workers who understand the basic principles of good nutrition can influence the production of appropriate foods and their consumption by families. Similarly, an agricultural guide can advice on the importance of increased production and improved ways of storing food grains at home.

To achieve this is a long time task. In some places the health centres are integrated into a community development programme to provide drinking water and increase food production. Community health workers play an important role in this work.

We hope a day will come when every village in India will have its own community health worker, and the rural population will have access to basic health care at all times and thus attain

health as their basic right. I am more and more motivated to give my time to the realisation of such a dream.

beliefs and practices

Cultural beliefs play an important part in the lives of the rural people. It is not right on our part to judge and make a general statement that beliefs and practices are wrong, without first studying them. One of our health workers narrates: "people consider the first bath after small pox as very sacred, and it is given with great care. A big pit is made and the patient is made to stand in the pit and a warm medicated (Neam-leaves) bath is given. After the bath the patient is taken out of the pit and immediately the pit is closed. The idea of giving bath in the pit is to avoid people step on the bath-water which is considered holy. It is a religious ritual yet very scientific. Should we judge that such a belief is wrong? It is the best way to prevent the spread of the disease.

I came across a rather extraordinary belief among a group of tribals. In that area the tribals grow plenty of peanuts, but they do not eat them though they would like to. In a discussion on this with the health workers it became clear that some one had made these tribals believe a fearful story. "If some one pulls out a 'peanut-family' (a plant with peanuts) the god will pull out his whole family". They sell the standing crops to merchants for a throw-away price. Who might have invented this story?

I came to know many such beliefs and practices from the health workers we were training. And I learned that without first accepting what they believed, it was impossible to initiate a discussion that would lead them beyond their present way of perceiving and understanding things.

I am convinced that basic health workers are able to do more than just accomplish their tasks. With further up-grading some among them can be part of the local training team. I am saying this on the basis of my experience.

basic health-workers as co-trainers

During a training programme in Orissa we were trying out a new method. The training was organised for 42 women out of which 25 were new trainees and the rest had come for the second phase of their training. These not only shared experiences they had gained since their first training but some of them volunteered to give classes to the new group of trainees. This convinced me of the possibility of associating the more alert among the basic health workers with the local training team in training programmes.

conclusion

There are limitations everywhere and we in MOTT are conscious of our own, in our approach and method of training. We nevertheless are convinced that we have been able to break new ground in bringing orientation and practical training facilities where, though most needed, they usually are lacking. Our experience has confirmed our belief in the many advantages of a mobile training team in accelerating a shift towards a more people-oriented approach in rural development. In several quarters the interest for providing this type of comprehensive training to groups and organisations involved in rural development is growing and initiatives to set up mobile training teams are being taken. The many concrete details about actual training processes given in this book, should meet the interests of those directly involved in rural development. In conclusion we would like to reflect briefly on some of the main ideas which have guided us in our work.

basic preoccupation

All the activities of MOTT have been focussed on initiating among the rural poor, processes of **liberating, training and education** aimed at releasing the human potential of the people. Through these, the bottom section of rural society is enabled to reach a higher level of social consciousness and an expanding capacity for joint action in all spheres of their life: economic, social, cultural and political. This life of the rural poor and oppressed, presents an immense spectacle of an unnecessary waste of human potential and resources. Liberating, training and education is more than just an occasional exercise. It enters the daily life of the people and becomes a new dimension in their social existence. People grow as they awaken to the real challenges of their situation, exercise their responsibility in individual and joint action, and gain increasing control over the factors that determine their life in society. It leads to active self-organisation of the people through which they bring about their economic and social advancement.

step by step approach

People take time to change their outlook, their attitudes and practices. It takes time for them to discover the various inner and outer restraints that block their liberation from poverty and exploitation. It takes time to overcome diffidence and mutual mistrust. To impose on people from outside, what is at the moment beyond their mental horizon, can only retard their growth. Manipulation is the very negation of people's development. Before people can solve complex problems they must grow in solving simple ones.

Initiatives that people are helped to take in the field of agricultural production, income, health etc. are advances that affect their total social existence. In implementing these, they gain new experiences which convince them of their capacities and

new possibilities of collective action. By analysing the obstacles they encounter in these endeavours they come to understand gradually the working of society and the deeper issues of a more just society. The experiences shared in this book highlight well the crucial importance of village animators trained in extension skills and familiar with processes of adult education.

Development of people takes place within the total texture of the people's life. Thus new economic practices must get rooted in an expanding outlook on life as a whole. More than just through solving problems, development comes about through the cultural creativity of people awakened to a new life. Ignoring the cultural factors in development is like building a house without foundations. It is also very unrealistic to ignore the religious attitudes and sentiments of the people, whatever their ambiguity may be, in attempting to free people from all alienation.

Whilst a 'step by step' approach expresses deep respect for the people and allows them to grow at their own pace, it also has its limits. It is true that the **objective oppressive** social reality wounds deeply the psychological attitudes of those at the bottom of the system and restricts terribly their possibilities for initiative and action. We have however witnessed a relatively fast emergence of a new social consciousness among oppressed groups, especially among tribals and fishermen who are less exposed to divisive forces. Past and present history too, teaches us that in a crisis situation a sense of solidarity and a capacity to rise to joint action can be gained by crushed people in a relatively short time. In a situation of increasing polarisation of agrarian relations it would be fatal to ignore it. On the other hand, an assessment of what in a given situation is historically possible is of crucial importance. In the absence of favourable supportive circumstances a gap between new social consciousness and possibility of action leads to set-backs and frustration. Utter economic dependence and lack of unity are two strong factors limiting effective initiatives on the part of the rural poor. To work out effective strategies for people to emerge from their

situation has been the endeavour of the team. It is significant that several professionally trained young individuals have been amazed at the effectiveness of MOTT's approach to the problems of the rural poor and have opted to work among these.

expanding the space of freedom

Today there is much talk about 'total revolution' and radical transformation of society. But what really matters are the changes taking place in the socio-economic reality of the villages where poverty crushes the poor. In this stark reality of life the rural poor can hardly envisage more than creating for themselves some free space in society where they can breathe more freely and begin to stretch themselves. What is crucial at the moment is to **create a base for joint action** which is relatively free from the control of the locally powerful. Wherever this has been achieved, people begin to move. This base or joint action is a platform for popular education and a training ground for leadership. To get this process going the active presence of a new type of village animator is essential. What qualities these require and what training they need has been given in great detail throughout this book. Their task is a pioneering work because they must enable the rural poor to gain access to practical knowledge, skills, resources and power which society has put beyond their reach.

What does expanding the space of freedom concretely mean? It can mean the ability to reduce maternal and child mortality, to double agricultural production by a scheme of dry-farming, to get goats for all the families through SFDA, to get rid of bondage to money-lenders, etc. Where people are able to set up a regional base for joint action, a landless labourer's organisation for instance, the scope of expanding the realm of freedom increases. At this stage appropriate training programmes for the people become even more important so that

they can increase their income. People cannot live on ideology. At the same time it is important that leaders must grow in their understanding of the deeper causes of poverty so as not to get lost in immediate pressing problems only. Those who have opted to work on the side of the rural poor must themselves understand the powerful, often hidden forces behind mass poverty. The trend of 'on-going development' is in many ways determined by the structural and institutional reality of existing society. It is from within these that a minority has control over the lives of the majority. Though the creation of limited space of freedom has value in itself, it presses for the elimination of all that is oppressive in society.

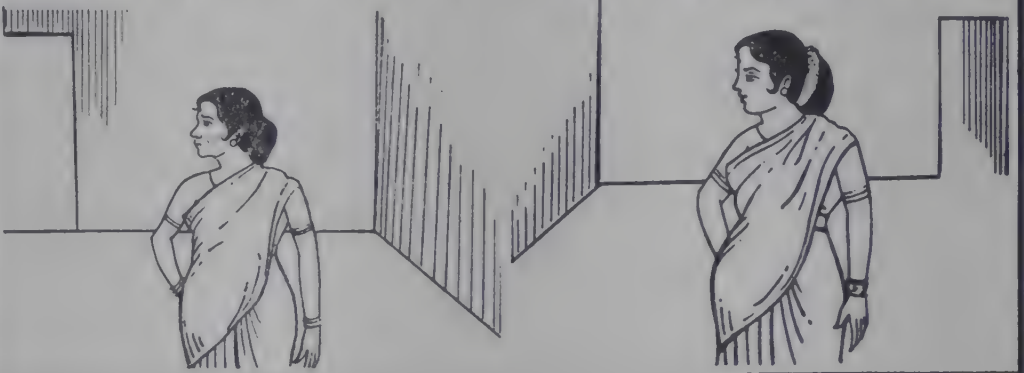
at the receiving end

After having been a 'Training Team on Wheels' for two years we neither picture nor present ourselves as great teachers. We have received more than we could give. We have learned much from the large number of simple, great people we have met in countless villages. We also have been inspired by many individuals and groups who have thrown in their lot with the rural poor much more radically than us. We have special admiration for some of our collaborators, who in often difficult circumstances, persistently try to close the gap between people and their organisation.

Ultimately, what matters is not so much where we are at the present moment, but in what direction we are moving.

annexures

1



2



annexure-1

appropriate methods and technics for health education

One of the important factors for the success of health education is the use of appropriate methods and technics. This implies that the technics should be in tune with local culture. It must be capable of being adopted and further developed if necessary. In addition it should be easily understood.

Here is an example (see Figure - 1) : Look at these two comparative pictures - one is a healthy Jowar crop and the other one is an unhealthy crop - "As the plant is - so the yield". One crop has got **timely care** - i. e. manure water, sunshine; is free from pest and got other necessary care. Thus it has got a good yield.

But the other was very much neglected, no manure, very little or no water, eaten by pest and did not have a good yield. This fact is known, understood and experienced by everybody. Now look at the picture of the two pregnant women - one looks healthy and fresh, and the other one looks tired and her face has wrinkles. What would be the result? As the plant is, so the fruit. "As the mother is, so the baby". She also needs **timely care**, proper food, fresh air, peace of mind, love and be free from diseases etc. We take good care of plants what about the pregnant mothers who count much more than plants? Another example (See Figure-2):

Look of these two pictures. One is a picture of a small plant fenced to **protect** it from animals.

The picture next to it is one of a child being given an injection. The injection protects the child from diseases just like a fence which keeps the animals away.

There are few more such teaching aids, made with the help of community health workers.

annexure-2

syllabus for community health workers

I History of hygiene and sanitation by using the story of Goddess of hygiene.

II environmental sanitation :

a Origin of organism-how the disease organism grows and multiplies in bad environment.

b Mode of transmission of the disease organism to the human body.

i By water

ii By food

iii By flies

iv By soil

v By air

vi By hand

H o w

III Water borne diseases-common diseases like :

i Cholera

ii Typhoid

iii Diarrhoea

iv Worms (intestinal)

v Hepatitis

a Their cause and mode of transmission.

i Water

ii Food

iii Flies

iv Hands

v Soil

b Prevention of these diseases.

- i Washing hands
- ii Prevention of flies sitting on food stuff
- iii Proper storage of water
- iv Proper disposal of excreta
- v Boiling water
- vi Chlorination of wells
- vii Ideal village well

IV Air borne diseases :

a i T. B.

- ii Common cold
- iii Small pox
- iv Chicken pox
- v Measles
- vi Whooping cough

b Their cause and mode of transmission.

- i Bad environment
- ii Spitting
- iii Droplets
- iv Coughing
- v Bad ventilation.

c Prevention of these diseases.

V How water and air gets contaminated.

VI a How the organism overpowers the human body

b Different ways of building up resisting power in the body.

- i Personal hygiene
- ii Good food
- iii Peace of mind
- iv Clean house, fresh air
- v Immunisation.

VII Common diseases of children

- a Prevention of dehydration in case of diarrhoea. Treatment of dehydration. Signs and symptoms of dehydration.
- b Prevention of dehydration (in case of fever)
- c Prevention and home remedy for common diarrhoea
- d Intestinal worms, treatment & prevention
- e Early detection of any diseases, and importance of early treatment
- f Preventable diseases by vaccination and immunisation.
- g Importance of immunisation
- h How to detect and prevent anaemia in children
- i How to detect early stage of malnutrition, prevention
- j Vit A deficiency, treatment & prevention
- k Detection and treatment of Marasmus child
- l Introduction of solids and gradual weaning of infants-its importance, how and why
- m Care of the new born
- n Neo-natal tetanus, cause and prevention

VIII Death rate of infants and mothers in India-common causes

IX Importance of ante-natal care

X Preparation for home confinement

XI Post-natal care

XII N F P

XIII Scabies-cause, spread, prevention & treatment, remedies Sore eyes-causes, spread, prevention & treatment

XIV First aid, burns, fracture, fainting, heat stroke, snake bite, bleeding and drowning

- XV How to clean and dress common cuts and wounds-to prevent infection
- XVI Leprosy
- XVII Malaria-cause, spread, prevention and treatment
- XVIII T.B. cause, spread, prevention and importance of regular treatment
- XIX Inter personal relationship
 - 1 How to approach families
 - 2 Observation abilities
 - 3 Qualities necessary for those who are "agents of change" of "motivation"
 - 4 Saving
 - 5 Kitchen garden
 - 6 Smokeless choola
 - 7 Storage of food grains-marketing
- XX Role play within the group
- XXI How to make visual aids using natural, locally available goods—(eg) birds nests, plants, etc.

topics of health education

- 1 Personal hygiene
- 2 Food hygiene-washing hands
- 3 Prevention of flies and diseases caused by flies-how
- 4 Importance of clean house and environment
- 5 Why food and good hygiene are important to prevent disease
- 6 Prevention of diarrhoea-cause and spread
- 7 Prevention of worms (intestinal)
- 8 Early detection of dehydration and prevention-why it is important
- 9 Early detection of anaemia and malnutrition-cause and its prevention. Vit A deficiency
- 10 Importance of starting solid food and gradual weaning
- 11 What happens to a child if the child is fed only breast milk after six months
- 12 How to prevent T.B., Leprosy, & Malaria

- | | | |
|----|-----------------------------------------------------------------------------|----------------------------------|
| 13 | Importance of immunisation | Small pox
DPT
POLIO
BCG |
| 14 | Scabies, signs & symptoms, cause | |
| 15 | Home treatment and prevention of scabies | |
| 16 | Prevention and treatment of sore eyes | |
| 17 | Saving, marketing, kitchen garden, smokeless choola, storage of food grains | |
| 18 | Natural Family Planning | |
| 19 | Importance of ante-natal care | |
| 20 | Diet during pregnancy | |
| 21 | How to prevent anaemia | |



the team : volken - sara - tara - julian

annexure-3

sample of training schedule in agriculture

Training programme in utilisation of resources pertaining to agriculture Feb 1978.

Training sessions will broadly be divided into four types of activities : Practical sessions (at Narsingpur and in village situations), Field trips, Filmstrip discussions, Planning sessions, Exposure to possibilities.

1 practical sessions

- a Judging the size of land holdings (without measuring tapes)
 - * Each participant calculates his 'ten steps measure'
 - * Each participant tries to estimate correctly the exact area of given plot
- b Raising tree nurseries on raised beds and in polythene packs
 - * Every three participants will complete one raised bed of 12' x 4' x 6'
 - * Each participant will complete sowing of seeds in 15 polythene packs
- c Germination test for seeds
 - * Each participant will complete one germination test and report results on beans
 - * Each participant will complete one germination test and report result on Maize
- d Preparation of 'A' frame for soil conservation (See 'field trips')

e Haybox as a means of saving fuel.

- * Each participant will complete a hay box (box, straw + pillow)
- * Every participant will successfully cook one rice meal using mud pot

f Preparation of wooden maize shellers (hand held)

- * Each participant will **observe** the production of maize shellers (4 groups)
- * Each participant will (on return from village stay) bring back one complete maize sheller produced under his instructions by his own village carpenter

g Organic method of vegetable gardening

- * Every two participants will prepare one 'organic-bed' of 5' x 20' dimensions

h Koobabul as tree fodder and fence

- * Each participant (on return from village stay) will bring one kilo of koobabul seeds
- * Each participant will observe the hot water treatment of Koobabul seeds
- * Each participant will carefully store aside his seed for the rainy season
- * Prizes will be given to four of those who have the largest number of trees growing (as of Sept. 1979)

i Blue-green algae as fertiliser for lowland paddy

- * Each participant (in groups of three) will complete two beds of 6' x 3' x 6'
- * Each participant will commit himself to taking up certain village based production units starting from March 1979
- * Each village animator will conduct a village demonstration on role and method of Blue-green algae production

j Identification of vegetable seeds

- * Every participant will be able to correctly identify 13 out of 15 vegetable seeds.

2 field trips :

a Soil and water conservation

- * Each participant will view slides on soil and water conservation
- * Each participant will actually make one 'A' frame for marking contours.
- * Each participant will mark out at least 20 feet of contour lines on slopy field

b Fish farming

- * Each participant will study various aspects of fish pond management
- * Each participant will remember correctly the names of three breeds of fish suitable for inland ponds.
- * Each participant will be able to distinguish between Catla, Rohu & Mrigal
- * Each participant will be able to observe actual stocking procedure for fingerlings.

c Land use planning

- * The group will study land use patterns in typical tribal village and comment on the practices.
- * Participants will discuss methods to improve crop production in the area using 'no cost' or 'low cost' ideas only

annexure-4

sample of one month course in rural development

time : (Sept 12th evening to October 8th, 1978)

place : OXFAM Office, Mangalagiri 522 503, Guntur Dt.
India.

organisers : Indian Social Institute Mobile Training Team.

participants : Full-timers of 12 organisations involved in
rural development.

programme

introduction :

- Participants express their felt needs
- Becoming an effective Working Group

A general orientation

I how to acquire an insight into a village situation

Methods of observation, study and survey to acquire objective knowledge about the village economy, its social organisation, political life, its culture and religion.

Get sensitive to how people see this and feel about it.

II changing village reality

—**significant changes** that have occurred since the beginning of planned development in the country.
In what fields of life?

How different groups have been affected by these changes.

—**what is happening now**

Where are new initiatives expressed? What government schemes are making an impact in the village?

What factors influence these changes?

III with what 'ideal of development' have we entered into the field ?

- Long term aim
- Intermediate goals
- The 'steps' that we envisage as leading to these goals
- How do we conceive 'people's participation'

IV what helps and hinders our being accepted by the people ?

- What people? All? Some sections? Leaders?
- Understanding of 'our role', type of presence
- Successful entry points
- Methods of communicating and working with people

V development

target-oriented, people-oriented

Learning by adults: new perception, new attitudes, new ways of action, new relationships

- Role of Extension Education of Awareness-building, practical know-how, skills, type of communication

VI the administrative set-up of a district

Departments, officials to which we have to relate to help people relate themselves effectively to these

B course in rural communication

- Communication difficulties with illiterate poor
- Adapted use of Audio-Visuals
- Use of popular media: songs, bhajans, social dramas, etc.
- Creation of 'teaching material' : posters, slides, etc.

C community health

- 1 As a possible 'Entry point' into the village
- 2 Ways of assessing the prevailing health conditions of people and of available health services
- 3 Awareness-creation among the people about their health needs and possibilities of meeting them
- 4 Concepts and requirements of a comprehensive community health programme. **Its integration into the public health service existing in the area**
- 5 Concrete steps towards implementing such a Community Health Programme

6 Interlinking health with other development programmes

7 Health Insurance Schemes

D getting agriculture going

- Assessment of the agricultural 'situation', crops, practices assumptions of people
- Determining possibilities of improving agricultural production
- 'Strategies for action' related to different crops, various components of such programmes e. g. credit (Practical exercises and field-trips)
- Working with the Agricultural Department, Cooperatives and other Credit Institutions

E horticulture and tree planting

- It's scope in improving income and nutritional situation of the people
- How to go about promoting new initiatives in this field
- Practical know-how required (practicals)

F animal husbandary

- Small schemes like rabbit raising, improvement of village poultry
- Goat and sheep rearing
- Up-grading milk cattle
- Relevant support schemes of Government like those promoted through SFDA

G income generating schemes

Relevant for marginal Farmers, Landless, Artisans

H promoting rural institutions, creation of people's organisations

- Village School, Balwadis
- Village Cooperatives
- Access to and collaboration with other Credit Institutions
- Village Development Committee
- Young Farmers organisation, Mahila Mandal, Landless Labourers organisation
- Linking Village with Government Departments and schemes of development
- Regional organisations e.g. Landless Labourers' Union

annexure-5

mapping the mott route



the dots represent areas where MOTT has been during its two-year experiment.





"The India of my dreams is a community in which every individual, every resource is dedicated to serving the weak - a community dedicated to antodaya, to the well being of the least and the weakest. It is a community in which individuals are valued for their humanity - a community in which the right of every individual to act according to his conscience is recognised and respected by all. It is a community in which every citizen participates in the affairs of the community, in matters that transcend his immediate personal interests. It is a community in which citizens - especially the weak - are organised and awakened to implement reforms and to keep an eye over their rulers."

jayaprakash narayan